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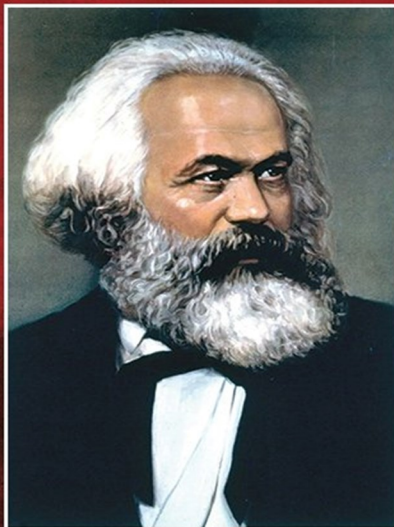
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PERSONALITIES*

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Compiled by:
Prof Dr S Ramalingam

5 May 1818 <::><::><::> 14 Mar 1883

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“

The rich will do anything
for the poor but get off
their backs

- Karl Marx



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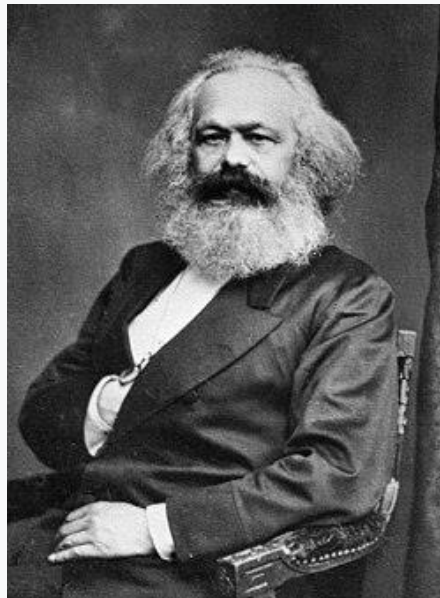
5 May 1818



14 Mar 1883


Karl Marx

[FRSA](#)



Marx in 1875

Born	<div>Karl Marx</div> <div>5 May 1818</div> <div>Trier, Kingdom of Prussia, German Confederation</div>
Died	<div>14 March 1883 (aged 64)</div> <div>London, England</div>
Burial place	<div>Tomb of Karl Marx</div>
Nationality	<div><ul style="list-style-type: none">Prussian (1818–1845)Stateless (after 1845)</div>
Education	<div><ul style="list-style-type: none">University of BonnUniversity of Berlin</div>

	<ul style="list-style-type: none"> University of Jena (PhD, 1841)
Spouse	Jenny von Westphalen
	(m. 1843; died 1881)
Children	At least 7, including Jenny , Laura and Eleanor
Parents	<ul style="list-style-type: none"> Heinrich Marx (father) Henriette Pressburg (mother)
Relatives	<ul style="list-style-type: none"> Louise Juta (sister) Edgar Longuet (grandson) Jean Longuet (grandson) Henry Juta (nephew) Frederik Philips (cousin)
Philosophy career	
Era	19th-century philosophy
Region	Western philosophy
<u>School</u>	<ul style="list-style-type: none"> Continental philosophy Marxism
<u>Thesis</u>	<i>The Difference Between the Democritean and Epicurean Philosophy of Nature</i> (1841)
<u>Doctoral advisor</u>	Bruno Bauer
Main interests	<ul style="list-style-type: none"> Philosophy economics history politics
Notable ideas	<ul style="list-style-type: none"> Marxist terminology Value form Contributions to dialectics and the Marxian critique of political economy Class conflict Alienation and exploitation of the worker Materialist conception of history
	Signature 

Karl Marx (German: [\[ˈkaʁl maʁks\]](#); 5 May 1818 – 14 March 1883) was a German-born [philosopher](#), political theorist, economist, journalist, and [revolutionary socialist](#). He is best-known for the 1848 pamphlet [The Communist Manifesto](#) (written with [Friedrich Engels](#)), and his three-volume [Das Kapital](#) (1867–1894), a [critique of classical political](#)

[economy](#) which employs his theory of [historical materialism](#) in an analysis of [capitalism](#), in the culmination of his life's work. Marx's ideas and their subsequent development, collectively known as [Marxism](#), have had enormous influence.

Born in [Trier](#) in the [Kingdom of Prussia](#), Marx studied at the universities of [Bonn](#), [Berlin](#), and [Jena](#), and received a [doctorate](#) in philosophy from the latter in 1841. A [Young Hegelian](#), he was influenced by the philosophy of [Georg Wilhelm Friedrich Hegel](#), and both critiqued and developed Hegel's ideas in works such as [The German Ideology](#) (written 1846) and the [Grundrisse](#) (written 1857–1858). While in Paris in 1844, Marx wrote his [Economic and Philosophic Manuscripts](#) and met Engels, who became his closest friend and collaborator. After moving to Brussels in 1845, they were active in the [Communist League](#), and in 1848 they wrote *The Communist Manifesto*, which expresses Marx's ideas and lays out a programme for revolution. Marx was expelled from Belgium and Germany, and in 1849 moved to London, where he wrote [The Eighteenth Brumaire of Louis Bonaparte](#) (1852) and *Das Kapital*. From 1864, Marx was involved in the [International Workingmen's Association](#) (First International), in which he fought the influence of [anarchists](#) led by [Mikhail Bakunin](#). In his [Critique of the Gotha Programme](#) (1875), Marx wrote on revolution, the state and the transition to communism. He died [stateless](#) in 1883 and was buried in [Highgate Cemetery](#).

Marx's [critiques of history, society and political economy](#) hold that human societies develop through [class conflict](#). In the [capitalist mode of production](#), this manifests itself in the conflict between the [ruling classes](#) (the [bourgeoisie](#)) that control the [means of production](#) and the [working classes](#) (the [proletariat](#)) that enable these means by selling their [labour power](#) for wages. Employing his historical materialist approach, Marx predicted that capitalism produced [internal tensions](#) like previous socioeconomic systems and that these tensions would lead to its self-destruction and replacement by a new system known as the [socialist mode of production](#). For Marx, class antagonisms under capitalism—owing in part to its instability and [crisis](#)-prone nature—would eventuate the working class's development of [class consciousness](#), leading to their conquest of political power and eventually the establishment of a [classless, communist society](#) constituted by a [free association of producers](#). Marx actively pressed for its implementation, arguing that the working class should carry out organised [proletarian revolutionary](#) action to topple capitalism and bring about socio-economic [emancipation](#).

Marx has been described as one of the most influential figures of the [modern era](#), and his work has been both lauded and [criticised](#). Marxism has exerted major influence on socialist thought and political movements, with [Marxist schools of thought](#) such as [Marxism–Leninism](#) and its offshoots becoming the guiding ideologies

of revolutionary governments that took power in many countries during the 20th century, known as [communist states](#). Marx's work in economics has had a strong influence on modern [heterodox](#) theories of labour and [capital](#), and he is often cited as one of the principal architects of modern [sociology](#).



Influences on Karl Marx

https://en.wikipedia.org/wiki/Influences_on_Karl_Marx

Influences on Karl Marx are generally thought to have been derived from three main sources, namely [German idealist philosophy](#), [French socialism](#) and [English and Scottish political economy](#).

German philosophy

Immanuel Kant

[Immanuel Kant](#) is believed to have had a greater influence than any other philosopher of modern times. [Kantian philosophy](#) was the basis on which the structure of Marxism was built—particularly as it was developed by [Georg Wilhelm Friedrich Hegel](#). [Hegel's dialectical method](#), which was taken up by [Karl Marx](#), was an extension of the method of reasoning by [antinomies](#) that Kant used.

[Philip J. Kain](#) believes Kant was especially influential on [Young Marx](#)'s ethical views.

Georg Wilhelm Friedrich Hegel

By the time of his death, Hegel was the most prominent philosopher in Germany. His views were widely taught and his students were highly regarded. His followers soon divided into [right-wing](#) and [left-wing Hegelians](#). Theologically and politically, the right-wing Hegelians offered a [conservative](#) interpretation of his work. They emphasized the compatibility between [Hegel's philosophy](#) and [Christianity](#); they were [orthodox](#). The left-wing Hegelians eventually moved to an [atheistic](#) position. In politics, many of them became [revolutionaries](#). This historically important left-wing group included [Ludwig Feuerbach](#), [Bruno Bauer](#), [Friedrich Engels](#) and Marx himself. They were often referred to as the Young Hegelians.

Marx's view of history, which came to be called [historical materialism](#), is certainly influenced by Hegel's claim that [reality](#) and [history](#) should be viewed dialectically. Hegel believed that the direction of human history is characterized in the movement from the fragmentary toward the complete and the real (which was also a movement towards greater and greater rationality). Sometimes, Hegel explained that this progressive unfolding of the [Absolute](#) involves gradual, evolutionary accretion, but at other times requires discontinuous, revolutionary leaps—episodal upheavals against the existing [status quo](#). For example, Hegel strongly opposed [slavery in the United](#)

States during his lifetime and envisioned a time when Christian nations would radically eliminate it from their civilization.

While Marx accepted this broad conception of history, Hegel was an idealist and Marx sought to rewrite dialectics in materialist terms. He summarized the materialistic aspect of his theory of history in the 1859 preface to *A Contribution to the Critique of Political Economy*:

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

In this brief popularization of his ideas, Marx emphasized that social development sprang from the inherent contradictions within material life and the social superstructure. This notion is often understood as a simple historical narrative: primitive communism had developed into slave states. Slave states had developed into feudal societies. Those societies in turn became capitalist states and those states would be overthrown by the self-conscious portion of their working class, or proletariat, creating the conditions for socialism and ultimately a higher form of communism than that with which the whole process began. Marx illustrated his ideas most prominently by the development of capitalism from feudalism and by the prediction of the development of communism from capitalism.

Ludwig Feuerbach



Die Freien by Friedrich Engels, a group of Young Hegelians formed at the University of Berlin. Attendees included Max Stirner, Bruno Bauer, Arnold Ruge, Friedrich Engels and Karl Marx.

Ludwig Feuerbach was a German philosopher and anthropologist. Feuerbach proposed that people should interpret social and political thought as their foundation and their material needs. He held that an individual is the product of their environment and that the whole consciousness of a person is the result of the interaction of sensory organs and the external world. Marx and Engels saw in Feuerbach's emphasis on people and human needs a movement toward a materialistic interpretation of society. In *The Essence of Christianity* (1841), Feuerbach argued that God is really a creation of man and that the qualities people attribute to God are really qualities of humanity. Accordingly, Marx argued that it is the material world that is real and that our ideas of it are consequences, not causes, of the world. Thus, like Hegel and other philosophers, Marx distinguished between appearances and reality. However, he did not believe that the material world hides from us the real world of the ideal; on the contrary, he thought that historically and socially specific ideology prevented people from seeing the material conditions of their lives clearly.

What distinguished Marx from Feuerbach was his view of Feuerbach's humanism as excessively abstract and so no less ahistorical and idealist than what it purported to replace, namely the reified notion of God found in institutional Christianity that legitimized the repressive power of the Prussian state. Instead, Marx aspired to give ontological priority to what he called the real life process of real human beings as he and Engels said in *The German Ideology* (1846):

In direct contrast to German philosophy, which descends from heaven to earth, here we ascend from earth to heaven. That is to say, we do not set out from what men say, imagine, conceive, nor from men as narrated, thought of, imagined, conceived, in order to arrive at men in the flesh. We set out from real, active men, and on the basis of their real-life process we demonstrate the development of the ideological reflexes and echoes of this life process. The phantoms formed in the human brain are also, necessarily, sublimates of their material life process, which is empirically verifiable and bound to material premises. Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this, their real existence, their thinking, and the products of their thinking. Life is not determined by consciousness, but consciousness by life.

In his "Theses on Feuerbach" (1844), he also writes that "the philosophers have only interpreted the world, in various ways, the point is to change it". This opposition between firstly various subjective interpretations given by philosophers, which may be in a sense compared with Weltanschauung designed to legitimize the current state of affairs; and secondly, the effective transformation of the world through praxis, which combines theory and practice in a materialist way, is what distinguishes Marxist philosophers from the rest of philosophers. Indeed, Marx's break with German idealism involves a new definition of philosophy as Louis Althusser, founder of structural Marxism in the 1960s, would define it as class struggle in theory. Marx's movement

away from university philosophy and towards the [workers' movement](#) is thus inextricably linked to his rupture with his earlier writings, which pushed Marxist commentators to speak of a [young Marx](#) and a [mature Marx](#), although the nature of this cut poses problems. A year before the [Revolutions of 1848](#), Marx and Engels thus wrote [The Communist Manifesto](#), which was prepared to an imminent revolution and ended with the famous cry: "[Proletarians of all countries, unite!](#)". However, Marx's thought changed again following [Louis-Napoleon Bonaparte's 2 December 1851 coup](#), which put an end to the [French Second Republic](#) and created the [Second Empire](#) which would last until the 1870 [Franco-Prussian War](#). Marx thereby modified his theory of alienation exposed in the [Economic and Philosophical Manuscripts of 1844](#) and would later arrive to his theory of [commodity fetishism](#), exposed in the first chapter of the first book of [Das Kapital](#) (1867). This abandonment of the early theory of alienation would be amply discussed, several Marxist theorists, including [Marxist humanists](#) such as the [Praxis School](#), would return to it. Others such as Althusser would claim that the [epistemological break](#) between the young Marx and the mature Marx was such that no comparisons could be done between both works, marking a shift to a scientific theory of society.

Rupture with German idealism and the Young Hegelians

Marx did not study directly with Hegel, but after Hegel's death he studied under one of Hegel's pupils, [Bruno Bauer](#), a leader of the circle of Young Hegelians to whom Marx attached himself. However, Marx and Engels came to disagree with Bauer and the rest of the Young Hegelians about socialism and also about the usage of Hegel's dialectic. From 1841, the young Marx progressively broke away from German idealism and the Young Hegelians. Along with Engels, who observed the [Chartist movement](#) in the [United Kingdom](#), he cut away with the environment in which he grew up and encountered the proletariat in France and Germany.

He then wrote a scathing criticism of the Young Hegelians in two books, [The Holy Family](#) (1845) and [The German Ideology](#) in which he criticized not only Bauer, but also [Max Stirner's The Ego and Its Own](#) (1844), considered as one of the founding book of [individualist anarchism](#). Stirner claimed that all ideals were inherently [alienating](#) and that replacing God by the humanity—as did Ludwig Feuerbach in [The Essence of Christianity](#)—was not sufficient. According to Stirner, any [ideals](#), [God](#), [humanity](#), the [nation](#), or even the [revolution](#) alienated the Ego. In [The Poverty of Philosophy](#) (1845), Marx also criticized [Pierre-Joseph Proudhon](#), who had become famous with his cry "[Property is theft!](#)".

Marx's early writings are thus a response towards Hegel, German idealism and a break with the rest of the Young Hegelians. Marx stood Hegel on his head in his own view of his role by turning the idealistic dialectic into a materialistic one in proposing that material circumstances shape ideas instead of the other way around. In this, Marx was following the lead of Feuerbach. His [theory of alienation](#), developed in the [Economic and Philosophical Manuscripts of 1844](#) (published in 1932), inspired itself from Feuerbach's critique of the alienation of man in God through the [objectivation](#) of all his inherent characteristics (thus man projected on God all qualities which are in fact man's own quality which defines [human nature](#)). Marx also criticized Feuerbach for being insufficiently materialistic—as Stirner himself had point

out—and explained that the alienation described by the Young Hegelians was in fact the result of the structure of the economy itself. Furthermore, he [criticized Feuerbach's conception of human nature](#) in his sixth thesis on Feuerbach as an abstract "kind" which incarnated itself in each singular individual: "Feuerbach resolves the essence of [religion](#) into the essence of man [*menschliche Wesen*, human nature]. But the essence of man is no abstraction inherent in each single individual. In reality, it is the ensemble of the social relations". Thereupon, instead of founding itself on the singular, concrete individual [subject](#) as did classic philosophy, including [contractualism](#) ([Thomas Hobbes](#), [John Locke](#) and [Jean-Jacques Rousseau](#)), but also [political economy](#), Marx began with the totality of social relations: labour, language and all which constitute our human existence. He claimed that [individualism](#) was an essence the result of [commodity fetishism](#) or alienation. Although some critics have claimed that meant that Marx enforced a strict [social determinism](#) which destroyed the possibility of [free will](#), [Marx's philosophy](#) in no way can be [reduced](#) to such determinism as his own personal trajectory makes clear.

In 1844–1845, when Marx was starting to settle his account with Hegel and the Young Hegelians in his writings, he critiqued the Young Hegelians for limiting the horizon of their critique to [religion](#) and not taking up the critique of the [state](#) and [civil society](#) as paramount. Indeed, by the look of Marx's writings in that period (most famous of which is the *Economic and Philosophical Manuscripts of 1844*, a text that most explicitly elaborated his [theory of alienation](#)), Marx's thinking could have taken at least three possible courses, namely the study of law, religion and the state, the study of natural philosophy and the study of political economy. He chose the last as the predominant focus of his studies for the rest of his life, largely on account of his previous experience as the editor of the newspaper [Rheinische Zeitung](#) on whose pages he fought for freedom of expression against Prussian censorship and made a rather idealist, legal defence for the Moselle peasants' customary [right of collecting wood](#) in the forest (this right was at the point of being criminalized and privatized by the state). It was Marx's inability to penetrate beneath the legal and polemical surface of the latter issue to its materialist, economic and social roots that prompted him to critically study political economy.

English and Scottish political economy

Political economy predates the 20th century division of the two disciplines of [politics](#) and [economics](#), treating social relations and economic relations as interwoven. Marx built on and critiqued the most well-known political economists of his day, the British classical political economists.

Adam Smith and David Ricardo



Adam Smith

David Ricardo

From [Adam Smith](#) came the idea that the grounds of property is labour. Marx critiqued Smith and [David Ricardo](#) for not realizing that their economic concepts reflected specifically capitalist institutions, not innate natural properties of human society; and therefore could not be applied unchanged to all societies. He proposed a systematic correlation between labour-values and money prices. He claimed that the source of profits under capitalism is value added by workers not paid out in wages. This mechanism operated through the distinction between [labour power](#), which workers freely exchanged for their wages; and [labour](#), over which asset-holding capitalists thereby gained control.

This practical and theoretical distinction was Marx's primary insight and allowed him to develop the concept of [surplus value](#), which distinguished his works from that of Smith and Ricardo. Workers create enough value during a short period of the working day to pay their wages for that day (necessary labour), yet they continue to work for several more hours and continue to create value ([surplus labour](#)). This value is not returned to them, but appropriated by the capitalists (the [bourgeoisie](#)). Thus, it is not the capitalist ruling class that creates wealth, but the workers—the capitalists then appropriating this wealth to themselves. Some of Marx's insights were seen in a rudimentary form by the [Ricardian socialist](#) school). He developed this [theory of exploitation](#) in *Das Kapital*, a dialectical investigation into the forms value relations take.

Marx's theory of business cycles; of economic growth and development, especially in two sector models; and of the declining rate of profit, or [crisis theory](#) are other important elements of Marx's political economy. Marx later made tentative movements towards [econometric](#) investigations of his ideas, but the necessary [statistical](#) techniques of [national accounting](#) only emerged in the following century. In any case, it has proved difficult to adapt Marx's economic concepts, which refer to social relations, to measurable aggregated stocks and flows. In recent decades, a loose "quantitative" school of [Marxist economists](#) has emerged. While it may be impossible to find exact measures of Marx's variables from price data, approximations of basic trends are possible.

French socialism

Jean-Jacques Rousseau

[Rousseau](#) was one of the first modern writers to seriously attack the institution of [private property](#) and therefore is sometimes considered a forebear of modern

socialism and communism, though Marx rarely mentions Rousseau in his writings. He argued that the goal of government should be to secure [freedom](#), [equality](#) and [justice](#) for all within the state, regardless of the will of the majority. From Rousseau came the idea of egalitarian democracy.

Charles Fourier and Henri de Saint-Simon

In 1833, [France](#) was experiencing a number of social problems arising out of the [Industrial Revolution](#). A number of sweeping plans of reform were developed by thinkers on the [left](#). Among the more grandiose were the plans of [Charles Fourier](#) and the followers of [Henri de Saint-Simon](#). Fourier wanted to replace modern cities with utopian communities while the Saint-Simonians advocated directing the economy by manipulating credit. Although these programs did not have much support, they did expand the political and social imagination of their contemporaries, including Marx.

Pierre-Joseph Proudhon

[Proudhon](#) participated in the [February 1848 uprising](#) and the composition of what he termed the first republican proclamation of the new republic. However, he had misgivings about the new government because it was pursuing political reform at the expense of the socio-economic reform, which Proudhon considered basic. Proudhon published his own perspective for reform, *Solution du problème social*, in which he laid out a program of mutual financial cooperation among workers. He believed this would transfer control of economic relations from capitalists and financiers to workers. It was Proudhon's book [What Is Property?](#) that convinced the young Marx that private property should be abolished.

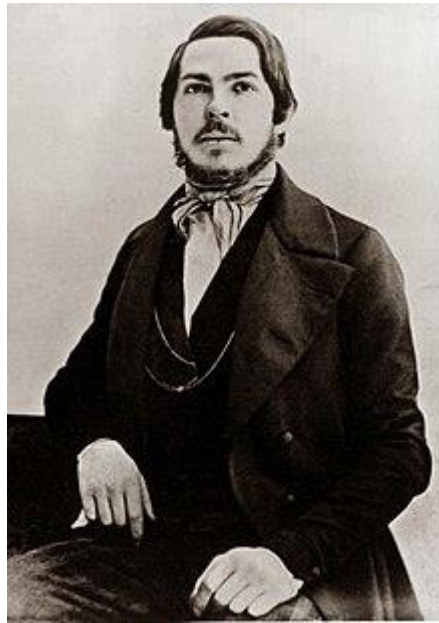
In one of his first works, *The Holy Family*, Marx said: "Not only does Proudhon write in the interest of the proletarians, he is himself a proletarian, an ouvrier. His work is a scientific manifesto of the French proletariat". However, Marx disagreed with Proudhon's [anarchism](#) and later published vicious criticisms of Proudhon. Marx wrote *The Poverty of Philosophy* as a refutation of Proudhon's [The Philosophy of Poverty](#) (1847). In his socialism, Proudhon was followed by [Mikhail Bakunin](#). After Bakunin's death, his [libertarian socialism](#) diverged into [anarcho-communism](#) and [collectivist anarchism](#), with notable proponents such as [Peter Kropotkin](#) and [Joseph Déjacque](#).

Other influences

Lewis H. Morgan

[Lewis Henry Morgan](#)'s descriptions of "communism in living" as practiced by the [Haudenosaunee](#) of North America, through research enabled by and coauthored with [Ely S. Parker](#), had a large influence on the work and political philosophy of Marx and Engels. Though the belief of this "[primitive communism](#)" as based on Morgan's work is flawed due to Morgan's misunderstandings of Haudenosaunee society and his, since proven wrong, [theory of social evolution](#). Marx wrote a collection of notebooks from his reading of Morgan but did not develop them in to published works before his death.

Friedrich Engels



An early photograph of Engels from around the time he wrote *The Condition of the Working Class in England*, thought to show him aged 20–25 (c. 1840–45)

Marx's revision of [Hegelianism](#) was also influenced by Engels' 1845 book, *The Condition of the Working Class in England*, which led Marx to conceive of the historical dialectic in terms of [class conflict](#) and to see the modern working class as the most progressive force for revolution. Thereafter, Marx and Engels worked together for the rest of Marx's life so that the collected works of Marx and Engels are generally published together, almost as if the output of one person. Important publications, such as *The German Ideology* and *The Communist Manifesto*, were joint efforts. Engels says that "I cannot deny that both before and during my 40 years' collaboration with Marx I had a certain independent share in laying the foundation of the theory, and more particularly in its elaboration". However, he adds:

But the greater part of its leading basic principles, especially in the realm of economics and history, and, above all, their final trenchant formulation, belong to Marx. What I contributed — at any rate with the exception of my work in a few special fields — Marx could very well have done without me. What Marx accomplished I would not have achieved. Marx stood higher, saw further, and took a wider and quicker view than all the rest of us. Marx was a genius; we others were at best talented. Without him the theory would not be by far what it is today. It therefore rightly bears his name.

—*Frederick Engels, Ludwig Feuerbach and the End of Classical German Philosophy – Part 4: Marx*

Charles Darwin

In late November 1859, Engels acquired one of the first 1,250 copies of [Charles Darwin's](#) *The Origin of Species* and then he sent a letter to Marx telling: "Darwin, by the way, whom I'm just reading now, is absolutely splendid". The following year, Marx

wrote back to his colleague telling that this book contained the natural-history foundation of the historical materialism viewpoint.

These last four weeks, I have read all sorts of things. Among others, Darwin's book on [natural selection](#). Although it is developed in the crude English style, this is the book which contains the basis on natural history for our view.

—Karl Marx, 19 December 1860

Next month, Marx wrote to his friend [Ferdinand Lassalle](#):

Darwin's work is most important and suits my purpose in that it provides a basis in natural science for the historical [class struggle](#).

—Karl Marx, 16 January 1861

By June 1862, Marx had already read *The Origin of Species* again, finding a connection between [Thomas Robert Malthus](#)'s work and Darwin's ideas:

I am amused at Darwin, into whom I looked again, when he says that he applies the "[Malthusian](#)" theory also to plants and animals.

—Karl Marx in a letter to Friedrich Engels, 18 June 1862

In 1863, he quoted Darwin again within his [Theories of Surplus Value](#) (2:121), saying: "In his splendid work, Darwin did not realize that by discovering the 'geometrical progression' in the animal and plant kingdom, he overthrew Malthus theory".

Having read about Darwinian evolution along with Marx, German communist [Wilhelm Liebknecht](#) later said that "when Darwin drew the conclusions from his research work and brought them to the knowledge of the public, we spoke of nothing else for months but Darwin and the enormous significance of his scientific discoveries". Historian [Richard Weikart](#) points out that Marx had started to attend "a series of lectures by [Thomas Henry Huxley](#) on evolution".

In August 1866, Marx referred to [Pierre Trémaux](#)'s *Origine et transformations de l'homme et des autres êtres* (1865) in another letter to Engels as "a very important advance over Darwin". He went further to claim that "in its historical and political application" the book was "much more important and copious than Darwin".

Although there is no mention of Darwin in *The Communist Manifesto* (published eleven years prior to *The Origin of Species*), Marx includes two explicit references to Darwin and evolution in the second edition of *Das Kapital*, in two footnotes where he relates [Darwin's theory](#) to his opinion about production and technology development. In the Volume I, Chapter 14: "The Detail Labourer and his implements", Section 2, Marx referred to Darwin's *Origin of Species* as an "epoch-making work" while in Chapter 15, Section I took on the comparison of organs of plants to animals and tools.

In a book review of the first volume of *Das Kapital*, Engels wrote that Marx was "simply striving to establish the same gradual process of transformation demonstrated by Darwin in natural history as a law in the social field". In this line of thought, several authors such as William F. O'Neill, have seen that "Marx describes history as a [social Darwinist 'survival of the fittest'](#) dominated by the conflict between different social classes" and moving to a future in which social conflict will ultimately disappear in a 'classless society'" while some Marxists try to dissociate Marx from social Darwinism.

Nonetheless, it is evident that Marx had a strong liking for Darwin's theory and a clear influence on his thought. Furthermore, when the second German edition of *Das Kapital*, was published (two years after the publication of Darwin's [Descent of Man, and Selection in Relation to Sex](#)), Marx sent Darwin a copy of his book with the following words:

Mr. Charles Darwin

On the part of his sincere admirer

Karl Marx

—London, 16 June 1873

Darwin wrote back to Marx in October, thanking him for having sent his work and saying "I believe that we both earnestly desire the extension of knowledge".^[35]

According to scholar Paul Heyer, "Marx believed that Darwin provided a materialistic perspective compatible with his own", although being applied in another context.^[36] In his book *Darwin in Russian Thought* (1989), Alexander Vucinich claims that "Engels gave Marx credit for extending Darwin's theory to the study of the inner dynamics and change in human society".

Classical materialism

Marx was influenced by classical materialism, especially [Epicurus](#) (to whom Marx dedicated his thesis "Difference of Natural Philosophy Between Democritus and Epicurus", 1841) for his materialism and theory of [clinamen](#) which opened up a realm of liberty.

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The Communist Manifesto

https://en.wikipedia.org/wiki/The_Communist_Manifesto

The Communist Manifesto



First edition in German

Author	<ul style="list-style-type: none"> • Karl Marx • Friedrich Engels
Translator	Samuel Moore
Language	German
Genre	Philosophy
Publication date	21 February 1848
Publication place	United Kingdom
Text	The Communist Manifesto at Wikisource

The Communist Manifesto (German: *Das Kommunistische Manifest*), originally the ***Manifesto of the Communist Party*** (*Manifest der Kommunistischen Partei*), is a political [pamphlet](#) written by [Karl Marx](#) and [Friedrich Engels](#), commissioned by the [Communist League](#) and originally published in London in 1848. The text is the first and most systematic attempt by Marx and Engels to codify for wide consumption the [historical materialist](#) idea that "the history of all hitherto existing society is the history of [class struggles](#)", in which [social classes](#) are defined by the relationship of people to the [means of production](#). Published amid the [Revolutions of 1848](#) in Europe, the [manifesto](#) remains one of the world's most influential political documents.

Marx and Engels combine [philosophical materialism](#) with the [Hegelian dialectical](#) method in order to analyze the development of European society through its [modes of production](#), including [primitive](#)

[communism](#), [antiquity](#), [feudalism](#), and [capitalism](#), noting the emergence of a new, dominant class at each stage. The text outlines the relationship between the means of production, [relations of production](#), [forces of production](#), and the mode of production, and posits that changes in society's economic "[base](#)" [affect changes in its "superstructure"](#). Marx and Engels assert that capitalism is marked by the [exploitation](#) of the [proletariat](#) ([working class](#) of [wage labourers](#)) by the ruling [bourgeoisie](#), which is "constantly revolutionising the instruments [and] relations of production, and with them the whole relations of society". They argue that capital's need for a flexible labour force dissolves the old relations, and that its global expansion in search of new markets creates "a world after its own image".

The *Manifesto* concludes that capitalism does not offer humanity the possibility of [self-realization](#), instead ensuring that humans are perpetually stunted and [alienated](#). It theorizes that capitalism will bring about its own destruction by polarizing and unifying the proletariat, and predicts that a revolution will lead to the emergence of [communism](#), a [classless society](#) in which "the free development of each is the condition for the free development of all". Marx and Engels propose the following transitional policies: the abolition of [private property](#) in land and [inheritance](#); introduction of a [progressive income tax](#); confiscation of rebels' property; [nationalisation](#) of [credit](#), communication, and transport; expansion and integration of industry and agriculture; enforcement of universal obligation of labour; and provision of [universal education](#) and abolition of [child labour](#). The text ends with three decisive sentences, reworked and popularized into the famous call for solidarity, the slogan "[Workers of the world, unite!](#) You have nothing to lose but your chains".

Synopsis

The Communist Manifesto is divided into a preamble and four sections. The introduction begins: "A spectre is haunting Europe—the spectre of [communism](#)." Pointing out that it was widespread for politicians—both those in government and those in the opposition—to label their opponents as communists, the authors infer that those in power acknowledge communism to be a power in itself. Subsequently, the introduction exhorts communists to openly publish their views and aims, which is the very function of the manifesto.

The first section of the *Manifesto*, "Bourgeois and Proletarians", outlines [historical materialism](#), and states that "the history of all hitherto existing society is the history of class struggles". According to the authors, all societies in history had taken the form of an oppressed majority exploited by an oppressive minority. In Marx and Engels' time, they say that under [capitalism](#), the industrial [working class](#), or '[proletariat](#)', engages in [class struggle](#) against the owners of the [means of production](#), the '[bourgeoisie](#)'. The bourgeoisie, through the "constant revolutionising of production [and] uninterrupted disturbance of all social conditions" have

emerged as the supreme class in society, displacing all the old powers of [feudalism](#). The bourgeoisie constantly exploits the proletariat for its [labour power](#), creating profit for themselves and accumulating capital. In doing so, however, Marx and Engels describe the bourgeoisie as serving as "its own grave-diggers"; as they believe the proletariat will inevitably become conscious of their own potential and rise to power through revolution, overthrowing the bourgeoisie.

"Proletarians and Communists", the second section, starts by stating the relationship of 'conscious communists' (i.e., those who identify as communists) to the rest of the working class. The communists' party will not oppose other working-class parties, but unlike them, it will express the [general will](#) and defend the common interests of the world's proletariat as a whole, independent of all nationalities. The section goes on to defend communism from various objections, including claims that it advocates communal prostitution or disincentivises people from working. The section ends by outlining a set of short-term demands—among them a [progressive income tax](#); abolition of inheritances and [private property](#); abolition of [child labour](#); free [public education](#); nationalisation of the means of transport and communication; centralisation of credit via a national bank; expansion of publicly owned land, etc.—the implementation of which is argued would result in the precursor to a stateless and [classless society](#).

The third section, "Socialist and Communist Literature", distinguishes communism from other socialist doctrines prevalent at the time—these being broadly categorised as [Reactionary Socialism](#); Conservative or [Bourgeois Socialism](#); and [Critical-Utopian Socialism](#) and Communism. While the degree of reproach toward rival perspectives varies, all are dismissed for advocating [reformism](#) and failing to recognise the pre-eminent revolutionary role of the working class.

"Position of the Communists in Relation to the Various Opposition Parties", the concluding section of the *Manifesto*, briefly discusses the communist position on struggles in specific countries in the mid-nineteenth century such as in France, Switzerland, Poland, and lastly Germany, which is said to be "on the eve of a bourgeois revolution" and predicts that a [world revolution](#) will soon follow. It ends by declaring an alliance with the [democratic socialists](#), boldly supporting other communist revolutions and calling for united international proletarian action—"Working Men of All Countries, Unite!"

Writing



**Only surviving page from the first draft of the *Manifesto*,
handwritten by Karl Marx**

In spring 1847, Marx and Engels joined the [League of the Just](#), who were quickly convinced by the duo's ideas of "critical communism". At its First Congress in 2–9 June, the League tasked Engels with drafting a "profession of faith", but such a document was later deemed inappropriate for an open, non-confrontational organisation. Engels nevertheless wrote the "Draft of a Communist Confession of Faith", detailing the League's programme. A few months later, in October, Engels arrived at the League's Paris branch to find that [Moses Hess](#) had written an inadequate manifesto for the group, now called the [League of Communists](#). In Hess's absence, Engels severely criticised this manifesto, and convinced the rest of the League to entrust him with drafting a new one. This became the draft [Principles of Communism](#), described as "less of a credo and more of an exam paper".

On 23 November, just before the Communist League's Second Congress (29 November – 8 December 1847), Engels wrote to Marx, expressing his desire to eschew the [catechism](#) format in favour of the manifesto, because he felt it "must contain some history." On the 28th, Marx and Engels met at [Ostend](#) in [Belgium](#), and a few days later, gathered at the [Soho](#), London headquarters of the German Workers' Education Association to attend the Congress. Over the next ten days, intense debate raged between League functionaries; Marx eventually dominated the others and, overcoming "stiff and prolonged opposition", in [Harold Laski](#)'s words, secured a majority for his programme. The League thus unanimously adopted a far more combative resolution than that at the First Congress in June. Marx (especially) and Engels were subsequently commissioned to draw up a manifesto for the League.

Upon returning to Brussels, Marx engaged in "ceaseless procrastination", according to his biographer [Francis Wheen](#). Working only intermittently on the *Manifesto*, he spent much of his time delivering lectures on [political economy](#) at the German Workers' Education Association, writing articles for the [Deutsche-Brüsseler-Zeitung](#) [de], and giving a long speech on [free](#)

[trade](#). Following this, he even spent a week (17–26 January 1848) in Ghent to establish a branch of the Democratic Association there. Subsequently, having not heard from Marx for nearly two months, the Central Committee of the Communist League sent him an ultimatum on 24 or 26 January, demanding he submit the completed manuscript by 1 February. This imposition spurred Marx on, who struggled to work without a deadline, and he seems to have rushed to finish the job in time. For evidence of this, historian [Eric Hobsbawm](#) points to the absence of rough drafts, only one page of which survives.

In all, the *Manifesto* was written over 6–7 weeks. Although Engels is credited as co-writer, the final draft was penned exclusively by Marx. From the 26 January letter, Laski infers that even the Communist League considered Marx to be the sole draftsman and that he was merely their agent, imminently replaceable. Further, Engels himself wrote in 1883: "The basic thought running through the *Manifesto* [...] belongs solely and exclusively to Marx". Although Laski does not disagree, he suggests that Engels underplays his own contribution with characteristic modesty and points out the "close resemblance between its substance and that of the [*Principles of Communism*]". Laski argues that while writing the *Manifesto*, Marx drew from the "joint stock of ideas" he developed with Engels "a kind of intellectual bank account upon which either could draw freely".

Publication

Initial publication and obscurity, 1848–1872



A scene from the German March 1848 Revolution in Berlin

In late February 1848, the *Manifesto* was anonymously published by the Communist Workers' Educational Association (*Kommunistischer Arbeiterbildungsverein*), based at 46 Liverpool Street, in the [Bishopsgate Without](#) area of the [City of London](#). Written in German, the 23-page pamphlet was titled *Manifest der kommunistischen Partei* and had a dark-green cover. It was reprinted three times and serialised in the *Deutsche Londoner Zeitung*, a newspaper for German *émigrés*. On 4 March, one day after the serialisation in the *Zeitung* began, Marx was expelled by Belgian police. Two weeks later, around 20 March, a thousand copies of the *Manifesto* reached Paris, and from there to Germany in early April. In April–May the text was corrected for printing and punctuation mistakes;

Marx and Engels would use this 30-page version as the basis for future editions of the *Manifesto*.

Although the *Manifesto's* prelude announced that it was "to be published in the English, French, German, Italian, Flemish and Danish languages", the initial printings were only in German. Polish and Danish translations soon followed the German original in London, and by the end of 1848, a Swedish translation was published with a new title—*The Voice of Communism: Declaration of the Communist Party*. In November 1850 the *Manifesto of the Communist Party* was published in English for the first time when [George Julian Harney](#) serialised [Helen Macfarlane's](#) translation in his [Chartist](#) newspaper *The Red Republican*. Her version begins: "A frightful hobgoblin stalks throughout Europe. We are haunted by a ghost, the ghost of Communism". For her translation, the [Lancashire](#)-based Macfarlane probably consulted Engels, who had abandoned his own English translation half way. Harney's introduction revealed the *Manifesto's* hitherto-anonymous authors' identities for the first time.



Immediately after the [Cologne Communist Trial](#) of late 1852, the [Communist League](#) disbanded itself.

A French translation of the *Manifesto* was published just before the working-class [June Days Uprising](#) was crushed. Its influence in the Europe-wide [Revolutions of 1848](#) was restricted to [Germany](#), where the [Cologne](#)-based Communist League and its newspaper *Neue Rheinische Zeitung*, edited by Marx, played an important role. Within a year of its establishment, in May 1849, the *Zeitung* was suppressed; Marx was expelled from Germany and had to seek lifelong refuge in London. In 1851, members of the Communist League's central board were arrested by the [Prussian Secret Police](#). At their [trial in Cologne](#) 18 months later in late 1852 they were sentenced to 3–6 years' imprisonment. For Engels, the revolution was "forced into the background by the reaction that began with the [defeat of the Paris workers](#) in June 1848, and was finally excommunicated 'by law' in the conviction of the Cologne Communists in November 1852".

After the defeat of the 1848 revolutions the *Manifesto* fell into obscurity, where it remained throughout the 1850s and 1860s. Hobsbawm says that by November 1850 the *Manifesto* "had become sufficiently scarce for Marx to think it worth reprinting section III [...] in the last issue of his [short-lived] London magazine". Over the next two decades only a few new editions were published; these include an (unauthorised and occasionally inaccurate) 1869 Russian translation by [Mikhail Bakunin](#) in [Geneva](#) and an

1866 edition in [Berlin](#)—the first time the *Manifesto* was published in Germany. According to Hobsbawm: "By the middle 1860s virtually nothing that Marx had written in the past was any longer in print". However, [John Cowell-Stepney](#) did publish an abridged version in the *Social Economist* in August/September 1869, in time for the [Basle Congress](#).

Rise, 1872–1917

In the early 1870s, the *Manifesto* and its authors experienced a revival in fortunes. Hobsbawm identifies three reasons for this. The first is the leadership role Marx played in the [International Workingmen's Association](#) (aka the First International). Secondly, Marx also came into much prominence among socialists—and equal notoriety among the authorities—for his support of the [Paris Commune](#) of 1871, elucidated in [The Civil War in France](#). Lastly, and perhaps most significantly in the popularisation of the *Manifesto*, was the treason trial of the [Social Democratic Workers' Party of Germany](#) (SDAP) leaders. During the trial prosecutors read the *Manifesto* out loud as evidence; this meant that the pamphlet could legally be published in Germany. Thus in 1872 Marx and Engels rushed out a new German-language edition, writing a preface that identified that several portions that became outdated in the quarter century since its original publication. This edition was also the first time the title was shortened to *The Communist Manifesto* (*Das Kommunistische Manifest*), and it became the version the authors based future editions upon. Between 1871 and 1873, the *Manifesto* was published in over nine editions in six languages; on 30 December 1871 it was published in the United States for the first time in [Woodhull & Claflin's Weekly](#) of [New York City](#).^[14] However, by the mid 1870s the *Communist Manifesto* remained Marx and Engels' only work to be even moderately well-known.

Over the next forty years, as [social-democratic parties](#) rose across Europe and parts of the world, so did the publication of the *Manifesto* alongside them, in hundreds of editions in thirty languages. Marx and Engels wrote a new preface for the 1882 Russian edition, translated by [Georgi Plekhanov](#) in Geneva. In it they wondered if Russia could directly become a [communist society](#), or if she would become capitalist first like other European countries. After Marx's death in 1883, Engels provided the prefaces for five editions between 1888 and 1893. Among these is the 1888 English edition, translated by [Samuel Moore](#) and approved by Engels, who also provided notes throughout the text. It has been the standard English-language edition ever since.

The principal region of its influence, in terms of editions published, was in the "central belt of Europe", from Russia in the east to France in the west. In comparison, the pamphlet had little impact on politics in [southwest](#) and [southeast Europe](#), and moderate presence in the north. Outside Europe, Chinese and Japanese translations were published, as were Spanish editions in Latin America. The first [Chinese](#) edition of the book was translated by [Zhu Zhixin](#) after the [1905 Russian Revolution](#) in

a [Tongmenghui](#) newspaper along with articles on socialist movements in Europe, North America, and Japan. This uneven geographical spread in the *Manifesto's* popularity reflected the development of socialist movements in a particular region as well as the popularity of Marxist variety of socialism there. There was not always a strong correlation between a social-democratic party's strength and the *Manifesto's* popularity in that country. For instance, the German SPD printed only a few thousand copies of the *Communist Manifesto* every year, but a few hundred thousand copies of the [Erfurt Programme](#). Further, the mass-based social-democratic parties of the [Second International](#) did not require their rank and file to be well-versed in theory; Marxist works such as the *Manifesto* or [Das Kapital](#) were read primarily by party theoreticians. On the other hand, small, dedicated militant parties and Marxist sects in the West took pride in knowing the theory; Hobsbawm says: "This was the milieu in which 'the clearness of a comrade could be gauged invariably from the number of earmarks on his Manifesto'".

Ubiquity, 1917–present



Following the [1917 October Revolution](#),
Marx and Engels' classics like *The Communist Manifesto*
were distributed far and wide.

Following the [October Revolution](#) of 1917 that swept the [Vladimir Lenin](#)-led [Bolsheviks](#) to power in Russia, the world's first [socialist state](#) was founded explicitly along Marxist lines. The [Soviet Union](#), which [Bolshevik Russia](#) would become a part of, was a [one-party state](#) under the rule of the [Communist Party of the Soviet Union](#) (CPSU). Unlike their mass-based counterparts of the Second International, the CPSU and other [Leninist parties](#) like it in the [Third International](#) expected their members to know the classic works of Marx, Engels and Lenin. Further, party leaders were expected to base their policy decisions on [Marxist-Leninist](#) ideology. Therefore, works such as the *Manifesto* were required reading for the party rank-and-file.

Therefore, the widespread dissemination of Marx and Engels' works became an important policy objective; backed by a sovereign state, the CPSU had relatively inexhaustible resources for this purpose. Works by Marx, Engels, and Lenin were published on a very large scale, and cheap editions of their works were available in several languages across the world. These publications were either shorter writings or they were compendia

such as the various editions of Marx and Engels' *Selected Works*, or their [Collected Works](#). This affected the destiny of the *Manifesto* in several ways. Firstly, in terms of circulation; in 1932 the [American](#) and [British Communist Parties](#) printed several hundred thousand copies of a cheap edition for "probably the largest mass edition ever issued in English". Secondly the work entered political-science syllabuses in universities, which would only expand after the Second World War. For its centenary in 1948, its publication was no longer the exclusive domain of Marxists and academicians; general publishers too printed the *Manifesto* in large numbers. "In short, it was no longer only a classic Marxist document", Hobsbawm noted, "it had become a political classic tout court".

Total sales have been estimated at 500 million, and one of the four best-selling books of all time.

Even after the collapse of the Soviet Bloc in the 1990s, the *Communist Manifesto* remains ubiquitous; Hobsbawm says that "In states without censorship, almost certainly anyone within reach of a good bookshop, and certainly anyone within reach of a good library, not to mention the internet, can have access to it". The 150th anniversary once again brought a deluge of attention in the press and the academia, as well as new editions of the book fronted by introductions to the text by academics. One of these, *The Communist Manifesto: A Modern Edition* by Verso, was touted by a critic in the [London Review of Books](#) as being a "stylish red-ribboned edition of the work. It is designed as a sweet keepsake, an exquisite collector's item. In Manhattan, a prominent [Fifth Avenue](#) store put copies of this choice new edition in the hands of shop-window mannequins, displayed in come-hither poses and fashionable [décolletage](#)".

Legacy

"With the clarity and brilliance of genius, this work outlines a new world-conception, consistent materialism, which also embraces the realm of social life; dialectics, as the most comprehensive and profound doctrine of development; the theory of the class struggle and of the world-historic revolutionary role of the proletariat—the creator of a new, communist society."

—[Vladimir Lenin](#) on the *Manifesto*, 1914

A number of late-20th- and 21st-century writers have commented on the *Communist Manifesto's* continuing relevance. In a special issue of the [Socialist Register](#) commemorating the *Manifesto's* 150th anniversary, [Peter Osborne](#) argued that it was "the single most influential text written in the nineteenth century". Academic John Raines in 2002 noted: "In our day this Capitalist Revolution has reached the farthest corners of the earth. The tool of money has produced the miracle of the new global market and the ubiquitous shopping mall. Read *The Communist Manifesto*, written more than one hundred and fifty years ago, and you will discover that Marx foresaw it all". In 2003, English Marxist [Chris](#)

[Harman](#) stated: "There is still a compulsive quality to its prose as it provides insight after insight into the society in which we live, where it comes from and where it's going to. It is still able to explain, as mainstream economists and sociologists cannot, today's world of recurrent wars and repeated economic crisis, of hunger for hundreds of millions on the one hand and '[overproduction](#)' on the other. There are passages that could have come from the most recent writings on globalisation". [Alex Callinicos](#), editor of [International Socialism](#), stated in 2010: "This is indeed a manifesto for the 21st century". Writing in [The London Evening Standard](#), Andrew Neather cited [Verso Books](#)' 2012 re-edition of *The Communist Manifesto* with an introduction by [Eric Hobsbawm](#) as part of a resurgence of left-wing-themed ideas which includes the publication of [Owen Jones](#)' book [Chavs: The Demonization of the Working Class](#) and [Jason Barker](#)'s documentary [Marx Reloaded](#).



**Soviet Union stamp commemorating
the 100th anniversary of the Manifesto**

In contrast, critics such as [revisionist Marxist](#) and reformist socialist [Eduard Bernstein](#) distinguished between "immature" early Marxism—as exemplified by *The Communist Manifesto* written by Marx and Engels in their youth—that he opposed for its violent [Blanquist](#) tendencies and later "mature" Marxism that he supported. This latter form refers to Marx in his later life seemingly claiming that socialism, under certain circumstances, could be achieved through peaceful means through legislative reform in democratic societies. Bernstein declared that the massive and homogeneous working-class claimed in the *Communist Manifesto* did not exist, and that contrary to claims of a proletarian majority emerging, the middle-class was growing under capitalism and not disappearing as Marx had claimed. Marx himself, later in his life, acknowledged that the [Petite bourgeoisie](#) was not disappearing in his work [Theories of Surplus Value](#) (1863). The obscurity of the later work means that Marx's acknowledgement of this error is not well known. [George Boyer](#) described the *Manifesto* as "very much a period piece, a document of what was called the 'hungry' 1840s".

[Hal Draper](#) rejected Bernstein's arguments about the middle class, stating that the *Manifesto* actually notes that, although individual members of this class are being constantly proletarianized, the class 'limps on, in a more and more ruined state'.

Many have drawn attention to the passage in the *Manifesto* that seems to sneer at the stupidity of the rustic: "The bourgeoisie [...] draws all nations [...] into civilisation[.] [...] It has created enormous cities [...] and thus rescued a considerable part of the population from the idiocy [sic] of rural life". However, as Eric Hobsbawm noted:

[W]hile there is no doubt that Marx at this time shared the usual townsman's contempt for, as well as ignorance of, the peasant milieu, the actual and analytically more interesting German phrase ("dem Idiotismus des Landlebens entrissen") referred not to "stupidity" but to "the narrow horizons", or "the isolation from the wider society" in which people in the countryside lived. It echoed the original meaning of the Greek term *idiotes* from which the current meaning of "idiot" or "idiocy" is derived, namely "a person concerned only with his own private affairs and not with those of the wider community". In the course of the decades since the 1840s, and in movements whose members, unlike Marx, were not classically educated, the original sense was lost and was misread.

In 2013, *The Communist Manifesto* was registered to [UNESCO's Memory of the World Programme](#) along with Marx's *Capital, Volume I*.

Influences

Marx and Engels' [political influences](#) were wide-ranging, reacting to and taking inspiration from [German idealist](#) philosophy, [French socialism](#), and English and Scottish [political economy](#). *The Communist Manifesto* also takes influence from literature. In [Jacques Derrida's](#) work, *Specters of Marx: The State of the Debt, the Work of Mourning and the New International*, he uses [William Shakespeare's Hamlet](#) to frame a discussion of the history of the International, showing in the process the influence that Shakespeare's work had on Marx and Engels' writing. In his essay, "Big Leagues: Specters of Milton and Republican International Justice between Shakespeare and Marx", Christopher N. Warren makes the case that English poet [John Milton](#) also had a substantial influence on Marx and Engels' work. Historians of 19th-century reading habits have confirmed that Marx and Engels would have read these authors and it is known that Marx loved Shakespeare in particular. Milton, Warren argues, also shows a notable influence on *The Communist Manifesto*, saying: "Looking back on Milton's era, Marx saw a historical dialectic founded on inspiration in which freedom of the press, republicanism, and revolution were closely joined". Milton's [republicanism](#), Warren continues, served as "a useful, if unlikely, bridge" as Marx and Engels sought to forge a revolutionary international coalition. The *Manifesto* also makes reference to the

"revolutionary" antibourgeois social criticism of [Thomas Carlyle](#), whom Engels had read as early as May 1843.

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Marxian Economics

https://en.wikipedia.org/wiki/Marxian_economics

Marxian economics, or the **Marxian school of economics**, is a [heterodox](#) school of political economic thought. Its foundations can be traced back to [Karl Marx's critique of political economy](#). However, unlike [critics of political economy](#), Marxian economists tend to accept the concept of [the economy prima facie](#). Marxian economics comprises several different theories and includes multiple schools of thought, which are sometimes opposed to each other; in many cases Marxian analysis is used to complement, or to supplement, other economic approaches. Because one does not necessarily have to be politically [Marxist](#) to be economically Marxian, the two adjectives coexist in [usage](#), rather than being [synonymous](#): They share a [semantic field](#), while also allowing both [connotative](#) and [denotative](#) differences. An example of this can be found in the works of Soviet economists like [Lev Gatovsky](#), who sought to apply Marxist economic theory to the objectives, needs, and political conditions of the socialist construction in the Soviet Union, contributing to the development of Soviet [Political Economy](#).

Marxian economics concerns itself variously with the analysis of [crisis](#) in [capitalism](#), the role and distribution of the [surplus product](#) and [surplus value](#) in various types of [economic systems](#), the nature and origin of [economic value](#), the impact of class and class struggle on economic and political processes, and the process of [economic evolution](#).

Marxian economics—particularly in academia—is distinguished from Marxism as a political ideology, as well as from the [normative](#) aspects of Marxist thought: this reflects the view that Marx's original approach to understanding economics and economic development is intellectually independent from his own advocacy of [revolutionary socialism](#). Marxian economists do not lean entirely upon the works of Marx and other widely known Marxists, but draw from a range of Marxist and non-Marxist sources.

Considered a [heterodox](#) school, the Marxian school has been criticized by claims relating to inconsistency, failed predictions, and scrutiny of nominally [communist](#) countries' [economic planning](#) in the 20th century. According to economists such as [George Stigler](#) and [Robert Solow](#), Marxist economics are not relevant to modern economics, having "virtually no impact" and only "represent[ing] a small minority of modern economists". However, some ideas of the Marxian school have contributed to mainstream understanding of the global economy. Certain concepts developed in Marxian economics, especially those related to [capital](#)

[accumulation](#) and the [business cycle](#), have been fitted for use in capitalist systems; one such example is [Joseph Schumpeter](#)'s notion of [creative destruction](#).

Marx's magnum opus on [critique of political economy](#) was *Das Kapital* (*Capital: A Critique of Political Economy*) in three volumes, of which only the first volume was published in his lifetime (1867); the others were published by Friedrich Engels from Marx's notes. One of Marx's early works, *Critique of Political Economy*, was mostly incorporated into *Das Kapital*, especially the beginning of volume 1. Marx's notes made in preparation for writing *Das Kapital* were published in 1939 under the title [Grundrisse](#).

Marx's critique of classical economics

Marx's [critique of political economy](#) took as its starting point the work of the best-known economists of his day, the British moral philosopher turned economist [Adam Smith](#) as well as [David Ricardo](#).

In [The Wealth of Nations](#) (1776), Smith argued that the most important characteristic of a market economy was that it permitted a rapid growth in productive abilities. Smith claimed that a growing market stimulated a greater "[division of labor](#)" (i.e. specialization of businesses and/or workers) and in turn this led to greater productivity. Although Smith generally said little about laborers, he did note that an increased division of labor could at some point cause harm to those whose jobs became narrower and narrower as the division of labor expanded. Smith maintained that a [laissez-faire](#) economy would naturally correct itself over time.

Marx followed Smith by claiming that the most important beneficial economic consequence of capitalism was a rapid growth in productivity abilities. Marx also expanded greatly on the notion that laborers could come to harm as capitalism became more productive. Additionally, Marx noted in *Theories of Surplus Value*: "We see the great advance made by Adam Smith beyond the [Physiocrats](#) in the analysis of surplus-value and hence of capital. In their view, it is only one definite kind of concrete labour—agricultural labour—that creates surplus-value... But to Adam Smith, it is general social labour — no matter in what use-values it manifests itself — the mere quantity of necessary labour, which creates value. Surplus-value, whether it takes the form of profit, rent, or the secondary form of interest, is nothing but a part of this labour, appropriated by the owners of the material conditions of labour in the exchange with living labour".

Malthus' claim in [An Essay on the Principle of Population](#) (1798) that population growth was the primary cause of subsistence level wages for laborers provoked Marx to develop an alternative theory of wage determination. Whereas Malthus presented a historical theory of population growth, Marx offered a theory of how a relative surplus population in capitalism tended to push wages to subsistence levels. Marx saw this relative surplus population as coming from economic causes and not from biological causes (as in Malthus). This economic-based theory of surplus population is often labeled as Marx's theory of the [reserve army of labour](#).

Ricardo developed a theory of distribution within capitalism—that is, a theory of how the output of society is distributed to classes within society. The most mature version of this theory, presented in [*On the Principles of Political Economy and Taxation*](#) (1817), was based on a [labour theory of value](#) in which the value of any produced object is equal to the labor embodied in the object and Smith too presented a labor theory of value, but it was only incompletely realized. Also notable in Ricardo's economic theory was that profit was a deduction from society's output and that wages and profit were inversely related: an increase in profit came at the expense of a reduction in wages. Marx built much of the formal economic analysis found in *Capital* on Ricardo's theory of the economy.

Marx also criticized two features of "bourgeois economy" he perceived as main factors preventing full realization of society's production power: ownership of the means of production, and allegedly irrational operation of the economy, which leads to "disturbances" and surplus:

When society, by taking possession of all means of production and using them on a planned basis, has freed itself and all its members from the bondage in which they are now held by these means of production which they themselves have produced but which confront them as an irresistible alien force.

— [Friedrich Engels](#), *Anti-Dühring*

Marx's critique of political economy according to Marxist economists

According to some, Marx employed a [labour theory of value](#), which holds that the value of a commodity is the [socially necessary labour time](#) invested in it. In this model, [capitalists](#) do not pay [workers](#) the full value of the commodities they produce; rather, they compensate the worker for the necessary labor only (the worker's wage, which cover only the necessary means of subsistence in order to maintain him working in the present and his family in the future as a group). This necessary labor is necessarily only a fraction of a full working day – the rest, surplus-labor, would be pocketed by the capitalist as profit.

Marx theorized that the gap between the value a worker produces and his wage is a form of unpaid labour, known as [surplus value](#). Moreover, Marx argues that markets tend to obscure the social relationships and processes of production; he called this [commodity fetishism](#). People are highly aware of commodities, and usually don't think about the relationships and labor they represent.

Marx's analysis leads to the consideration of economic crisis. "A propensity to crisis—what we would call *business cycles*—was not recognised as an inherent feature of capitalism by any other economist of Marx's time," observed [Robert Heilbroner](#) in [The Worldly Philosophers](#), "although future events have certainly indicated his prediction of successive boom and crash." Marx's theory of economic cycles was formalised by [Richard Goodwin](#) in "A Growth Cycle" (1967), a paper published during the centenary year of [Capital, Volume I](#).

To resolve the bourgeois contradiction between the ownership of the means of production and the "social act" of production itself, Marx proposed socialization of the means of production. To remove the "disturbances" of capitalist economy, Marx postulated "rational management" of the economy, which would replace the "chaotic" market forces driven by a "sum of individual preferences":

If we conceive society as being not capitalistic but communistic the question then comes down to the need of society to calculate beforehand how much labour, means of production, and means of subsistence it can invest, without detriment, in such lines of business as for instance the building of railways, which do not furnish any means of production or subsistence, nor produce any useful effect for a long time, a year or more, where they extract labour, means of production and means of subsistence from the total annual production.

— [*Karl Marx, Capital*](#), Lawrence & Wishart, London, 1957, pp. 314–315

Methodology

Marx used [dialectics](#), a method that he adapted from the works of [Georg Wilhelm Friedrich Hegel](#). Dialectics focuses on relation and change, and tries to avoid seeing the universe as composed of separate objects, each with essentially stable unchanging characteristics. One component of dialectics is [abstraction](#); out of an undifferentiated mass of data or system conceived of as an organic whole, one abstracts portions to think about or to refer to. One may abstract objects, but also—and more typically—relations, and processes of change. An abstraction may be extensive or narrow, may focus on generalities or specifics, and may be made from various points of view. For example, a sale may be abstracted from a buyer's or a seller's point of view, and one may abstract a particular sale or sales in general. Another component is the dialectical deduction of categories. Marx uses Hegel's notion of *categories*, which are *forms*, for economics: The commodity *form*, the money *form*, the capital *form* etc. have to be systematically deduced instead of being grasped in an outward way as done by the bourgeois economists. This corresponds to Hegel's critique of Kant's transcendental philosophy.

Marx regarded [history](#) as having passed through several stages. The details of his periodisation vary somewhat through his works, but it essentially is: [Primitive Communism](#) – [Slave](#) societies

– [Feudalism](#) – [Capitalism](#) – [Socialism](#) – [Communism](#) (capitalism being the present stage and communism the future). Marx occupied himself primarily with describing capitalism. Historians place the beginning of capitalism sometime between about 1450 (Sombart) and some time in the 17th century (Hobsbawm).

Marx defines a [commodity](#) as a product of human labour that is produced for sale in a market, and many products of human labour are commodities. Marx began his major work on economics, *Capital*, with a discussion of commodities; Chapter One is called "Commodities".

Commodities

"The wealth of those societies in which the capitalist [mode of production](#) prevails, presents itself as 'an immense accumulation of commodities,' its unit being a single commodity." (First sentence of *Capital*, Volume I.)

"The common substance that manifests itself in the exchange value of commodities whenever they are exchanged, is their value." (*Capital*, I, Chap I, section 1.)

The worth of a commodity can be conceived of in two different ways, which Marx calls use-value and value. A commodity's use-value is its usefulness for fulfilling some practical purpose; for example, the use-value of a piece of food is that it provides nourishment and pleasurable taste; the use value of a hammer, that it can drive nails.

Value is, on the other hand, a measure of a commodity's worth in comparison to other commodities. It is closely related to [exchange-value](#), the ratio at which commodities should be traded for one another, but not identical: value is at a more general level of abstraction; exchange-value is a realisation or form of it.

Marx argued that if value is a property common to all commodities, then whatever it is derived from, whatever determines it, must be common to all commodities. The only relevant thing that is, in Marx's view, common to all commodities is human labour: they are all produced by human labour.

Marx concluded that the value of a commodity is simply the amount of human labour required to produce it. Thus Marx adopted a labour theory of value, as had his predecessors Ricardo and MacCulloch; Marx himself traced the existence of the theory at least as far back as an anonymous work, *Some Thoughts on the Interest of Money in General, and Particularly the Publick Funds, &c.*, published in London around 1739 or 1740.

Marx placed some restrictions on the validity of his value theory: he said that in order for it to hold, the commodity must not be a useless item; and it is not the actual amount of labour that went into producing a particular individual commodity that determines its value, but the amount of labour that a worker of average energy and ability, working with average intensity, using the prevailing techniques of the day, would need to produce it. A formal statement of the law is: the value of a commodity is equal to the average socially necessary labour time required for its production. (*Capital*, I, Chap I – p. 39 in Progress Publishers, Moscow, ed'n.)

Marx's contention was that commodities tend, at a fairly general level of abstraction, to exchange at value; that is, if Commodity A, whose value is "V", is traded for Commodity B, it will tend to fetch an amount of Commodity B whose value is the same, "V". Particular circumstances will cause divergence from this rule, however.

Money

Marx held that metallic money, such as gold, is a commodity, and its value is the labour time necessary to produce it (mine it, smelt it, etc.). Marx argued that gold and silver are conventionally used as money because they embody a large amount of labour in a small, durable, form, which is convenient. Paper money is, in this model,

a representation of gold or silver, almost without value of its own but held in circulation by [state decree](#).

"Paper money is a token representing gold or money." (*Capital*, I, Chap III, section 2, part c.)

Production

Marx lists the elementary factors of production as:

1. Labour, "the personal activity of man." (*Capital*, I, VII, 1.)
2. The subject of labour: the thing worked on.
3. The [instruments of labour](#): tools, labouring domestic animals like horses, chemicals used in modifying the subject, etc.

Some subjects of labour are available directly from [Nature](#): uncaught fish, unmined coal, etc. Others are results of a previous stage of production; these are known as [raw materials](#), such as flour or yarn. Workshops, canals, and roads are considered instruments of labour. (*Capital*, I, VII, 1.) Coal for boilers, oil for wheels, and hay for draft horses are considered raw materials, not instruments of labour.

"If, on the other hand, the subject of labour has, so to say, been filtered through previous labour, we call it raw material. . . ." (*Capital*, I, Chap VII, section 1.)

The subjects of labour and instruments of labour together are called the [means of production](#). [Relations of production](#) are the relations human beings adopt toward each other as part of the production process. In capitalism, [wage labour](#) and [private property](#) are part of the system of relations of production.

Calculation of value of a product (price not to be confused with value):

If labour is performed directly on Nature and with instruments of negligible value, the value of the product is simply the labour time. If labour is performed on something that is itself the product of previous labour (that is, on a raw material), using instruments that have some value, the value of the product is the value of the raw material, plus depreciation on the instruments, plus the labour time. Depreciation may be figured simply by dividing the value of the instruments by their working life; *e.g.* if a lathe worth £1,000 lasts in use 10 years it imparts value to the product at a rate of £100 per year.

Labor theory of value

The [labour theory of value](#) was initially introduced by the classical economists [Adam Smith](#) and [David Ricardo](#), but was further developed in Marx's work *Capital*. According to the [labour theory of value](#), the value of a commodity equals the socially necessary labour time required to produce it.

The value of commodities is divided into two categories: [use-value](#) and [exchange-value](#). [Use-value](#) is the usefulness of a commodity. Exchange-value is the proportion by which use-values of one kind are exchanged for use-values of other kinds. However, since the exchange-values are not arbitrary, there must be a common unit

by which the goods can be equated. When the unique use-values of the goods are removed, the only value left is the labour time necessary to produce the commodity.

Abstract labor

Marx's theory of value differs from the classical view in his definition of labor. Marx separates it into two different types: concrete and [abstract labor](#). Concrete labor can be thought of as the unique characteristics of labor such as the work of a farmer versus a tailor. Abstract labor, on the other hand, is the general conceptualization of human labor. It represents the expenditure of simple human labor power. Concrete labor produces qualitatively different commodities; however, in order to equalize and compare the values of qualitatively different commodities quantitatively, their value must be measured in terms of abstract labor. Abstract labor is the basic unit of value and is basis for Marx's labor theory of value.

Surplus value

According to Marx, in capitalism, workers own their labor-power, but do not own the means of production through which they can actualize their labor power and generate use-values. As a result, the workers must sell their labor and are alienated from it. The capitalist takes the use-values created by the workers. However, the capitalist does not want these goods for their use-values, rather, he or she wants them for their exchange-values. According to Marx, capitalists desire profit or [surplus-value](#). However, no surplus value can be created naturally. The labor process simply transforms value from one form into another. Thus, according to Marx, the only way for the capitalist to gain surplus-value is by paying the workers' exchange-value, not their use-value. The difference between these two values is the surplus-value generated.

Effect of technical progress

According to Marx, the amount of actual product (i.e. use-value) that a typical worker produces in a given amount of time is the productivity of labour. It has tended to increase under capitalism. This is due to increase in the scale of enterprise, to specialisation of labour, and to the introduction of machinery. The immediate result of this is that the value of a given item tends to decrease, because the labour time necessary to produce it becomes less.

In a given amount of time, labour produces more items, but each unit has less value; the total value created per time remains the same. This means that the means of subsistence become cheaper; therefore, the value of labour power or necessary labour time becomes less. If the length of the working day remains the same, this results in an increase in the surplus labour time and the rate of surplus value.

Technological advancement tends to increase the amount of capital needed to start a business, and it tends to result in an increasing preponderance of capital being spent on means of production (constant capital) as opposed to labour (variable capital). Marx called the ratio of these two kinds of capital the composition of capital.

Current theorizing in Marxian economics

Marxian economics has been built upon by many others, beginning almost at the moment of Marx's death. The second and third volumes of *Das Kapital* were edited by his close associate [Friedrich Engels](#), based on Marx's notes. Marx's *Theories of Surplus Value* was edited by [Karl Kautsky](#). The Marxian value theory and the [Perron–Frobenius theorem](#) on the positive [eigenvector](#) of a [positive matrix](#)^[17] are fundamental to mathematical treatments of Marxian economics. The relation between exploitation (surplus labour) and profit has been modeled with increased sophistication.

The Universities offering one or more courses in Marxian economics, or teach one or more economics courses on other topics from a perspective that they designate as Marxian or Marxist, include [Colorado State University](#), [The New School for Social Research](#), [School of Oriental and African Studies](#), [Federal University of Rio de Janeiro](#), [State University of Campinas](#), [Maastricht University](#), [University of Bremen](#), [University of California, Riverside](#), [University of Leeds](#), [University of Maine](#), [University of Manchester](#), [University of Massachusetts Amherst](#), [University of Massachusetts Boston](#), [University of Missouri–Kansas City](#), [University of Sheffield](#), [University of Utah](#), [University of Calcutta](#), and [York University](#) (Toronto).

English-language journals include [Capital & Class](#), [Historical Materialism](#), [Monthly Review](#), [Rethinking Marxism](#), [Review of Radical Political Economics](#), and *Studies in Political Economy*.

Criticism

Much of the critique of classical Marxian economics came from Marxian economists that revised Marx's original theory, or by the [Austrian School](#) of economics. V. K. Dmitriev, writing in 1898, [Ladislaus von Bortkiewicz](#), writing in 1906–07, and subsequent critics claimed that Marx's [labor theory of value](#) and law of the [tendency of the rate of profit to fall](#) are internally inconsistent. In other words, the critics allege that Marx drew conclusions that actually do not follow from his theoretical premises. Once these alleged errors are corrected, his conclusion that aggregate price and profit are determined by, and equal to, aggregate value and surplus value no longer holds true. This result calls into question his theory that the exploitation of workers is the sole source of profit.

Whether the rate of profit in capitalism has, as Marx predicted, tended to fall is a subject of debate. N. Okishio, in 1961, devised a theorem ([Okishio's theorem](#)) showing that if capitalists pursue cost-cutting techniques and if the real wage does not rise, the rate of profit must rise.

The inconsistency allegations have been a prominent feature of Marxian economics and the debate surrounding it since the 1970s.

The economies of Marxist states in the 20th century have been criticized for exhibiting [overcentralization](#) and [shortage](#) of goods and the prevalence of [second economies](#) (black markets) for very basic goods, leading [János Kornai](#) and colleagues to theorize these systems as chronic [shortage economies](#). While Kornai attributes

some specific problems to efforts at consistency with Marxian methodological principles, and others have proposed economic planning schemes that do directly employ Marxian concepts such as labor content, the theory of shortage economy refers to measurable performance in [planned economies](#) that employed a variety of models and techniques such as [product balances](#), [linear programming](#) and [input-output planning](#) and not to Marxian economic theory. [Dembinski](#) argued Marx's determination of "labor value", a central concept in the labor theory of value, was inconsistent, and if accurately assessed in these economies helps explain their decline.

Relevance in economics

According to economists such as [George Stigler](#) and [Robert Solow](#) in 1988, Marxist economics are not relevant to English-speaking economics, having "virtually no impact", only "represent a small minority of modern economists" and are "an irrelevant dead end."

Professor Jonathon Sperber says some elements, such as [base and superstructure](#), exploitation of workers within the [free market](#), and crises of capitalism (such as boom and [bust](#) cycles), remain salient today, albeit with contemporary updates, while others he sees as less relevant, such as the [labor theory of value](#) and [the tendency of the rate of profit to fall](#).

Neo-Marxian economics

The terms "neo-Marxian", "post-Marxian", and "radical political economics" were first used to refer to a distinct tradition of [economic theory](#) in the 1970s and 1980s that stems from Marxian economic thought. Many of the leading figures were associated with the [leftist Monthly Review](#) School. The neo-Marxist approach to [development economics](#) is connected with [dependency](#) and [world systems](#) theories. In these cases, the '[exploitation](#)' that classifies it as Marxist is an external one, rather than the normal 'internal' exploitation of [classical Marxism](#).

In [industrial economics](#), the neo-Marxian approach stresses the [monopolistic](#) and [oligarchical](#) rather than the [competitive](#) nature of [capitalism](#). This approach is associated with [Michał Kalecki](#), [Josef Steindl](#), [Paul A. Baran](#) and [Paul Sweezy](#).

Such theorists as [Marc Fleurbaey](#), [Samuel Bowles](#),^{[39][40]} [David Gordon](#), [John Roemer](#), [Herbert Gintis](#), [Jon Elster](#), and [Adam Przeworski](#) have adopted the techniques of [neoclassical economics](#), including [game theory](#) and mathematical modeling, to demonstrate Marxian concepts such as exploitation and [class conflict](#).

The neo-Marxian approach integrated non-Marxist or "bourgeois" economics from the [post-Keynesians](#) like [Joan Robinson](#) and the [neo-Ricardian](#) school of [Piero Sraffa](#). Polish economists [Michał Kalecki](#), [Rosa Luxemburg](#), [Henryk Grossman](#), [Adam Przeworski](#), and [Oskar Lange](#) were influential in this school, particularly in developing theories of [underconsumption](#). While most official [communist](#) parties denounced neo-Marxian theories as "bourgeois economics," some neo-Marxians served as advisers to socialist or Third World developing governments. Neo-marxist theories were also influential in the study of [Imperialism](#).

Among the critics pointing out internal inconsistencies are former and current Marxian and/or Sraffian economists, such as [Paul Sweezy](#), [Nobuo Okishio](#), [Ian Steedman](#), [John Roemer](#), Gary Mongiovi, and [David Laibman](#), who propose that the field be grounded in their correct versions of Marxian economics instead of in Marx's critique of political economy in the original form in which he presented and developed it in *Capital*.

Proponents of the [temporal single-system interpretation](#) (TSSI) of Marx's value theory claim that the supposed inconsistencies are actually the result of misinterpretation; they argue that when Marx's theory is understood as "temporal" and "single-system," the alleged internal inconsistencies disappear. In a recent survey of the debate, a proponent of the TSSI concludes that "the *proofs* of inconsistency are no longer defended; the entire case against Marx has been reduced to the *interpretive* issue."

Despite being an orthodox Marxist economist, [Maurice Dobb](#) was also associated with this current.

Concepts

[Big business](#) can maintain selling prices at high levels while still competing to cut costs, advertise and market their products. However, competition is generally limited with a few large capital formations sharing various markets, with the exception of a few actual monopolies (such as the [Bell System](#) at the time). The [economic surpluses](#) that result cannot be absorbed through consumers spending more. The concentration of the surplus in the hands of the business elite must therefore be geared towards [imperialistic](#) and [militaristic](#) government tendencies, which is the easiest and surest way to utilise [surplus productive capacity](#).

[Exploitation](#) focuses on low wage workers and groups at home, especially minorities. Average earners see the pressures in drive for production destroy their human relationships, leading to wider alienation and hostility. The whole system is largely irrational since though individuals may make rational decisions, the ultimate systemic goals are not. The system continues to function so long as [Keynesian](#) full employment policies are pursued, but there is the continued threat to stability from less-developed countries throwing off the restraints of neo-colonial domination.

Labor theory of value

[Paul A. Baran](#) introduced the concept of potential [economic surplus](#) to deal with novel complexities raised by the dominance of [monopoly capital](#), in particular the theoretical prediction that monopoly capitalism would be associated with low capacity utilization, and hence potential surplus would typically be much larger than the realized surplus. With [Paul Sweezy](#), Baran elaborated the importance of this innovation, its consistency with Marx's labor concept of [value](#) and supplementary relation to Marx's category of [surplus value](#).

According to Baran's categories:

- Actual economic surplus: "the difference between what society's actual current output and its actual current consumption." Hence, it is equal to current savings or accumulation.
- Potential economic surplus: "the difference between that output that could be produced in a given natural and technical environment with the help of employable productive resources, and what might be regarded as essential consumption."

Baran also introduced the concept of planned surplus—a category that could only be operationalized in a rationally planned [socialist](#) society. This was defined as "the difference between society's 'optimum' output available in a historically given natural and technological environment under conditions of planned 'optimal' utilization of all available productive resources, and some chosen 'optimal' volume of consumption."

Baran used the surplus concept to analyze underdeveloped economies (or what are now more optimistically called "developing economies") in his *Political Economy of Growth*.

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- [The Holy Family](#), 1845
- [Theses on Feuerbach](#), written 1845, first published posthumously 1888 by Engels.
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- [The Poverty of Philosophy](#), 1847
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List of Marxian economists

https://en.wikipedia.org/wiki/List_of_Marxian_economists

This is an alphabetical **list of notable Marxian economists**, that is, experts in the social science of economics that follow and develop Marxian economic theory. The list also includes some economic sociologists who have written from a Marxian perspective.

Name	Place of birth	Place of death	Nationality	Life
Michel Aglietta	Chambéry, France	—	 French	1938 —
Jack Amariglio	United States	—	 American	1951 —
Samir Amin	Cairo, Egypt	Paris, France	  Egyptian-French	1931 — 2018
Giovanni Arrighi	Milan, Italy	Baltimore, United States	 Italian	1937 — 2009
Hans-Georg Backhaus	Germany	—	 German	1929 —

Name	Place of birth	Place of death	Nationality	Life
Paul A. Baran	Mykolaiv, Russian Empire	Palo Alto, United States	 American	1909 – 1964
Walden Bello	Manila, Commonwealth of the Philippines		 Philippine	1945 –
Charles Bettelheim	Paris, France	Paris, France	 French	1913 – 2006
Thomas Bottomore	United Kingdom	Sussex, United Kingdom	 British	1920 – 1992
Samuel Bowles	New Haven, United States	–	 American	1939 –
Martin Bronfenbrenner	Pittsburgh, United States	Durham, United States	 American	1914 – 1997
Nikolai Bukharin	Moscow, Russian Empire	Kommunarka shooting ground, Soviet Union	 Soviet	1888 – 1938
Paul Cockshott	Edinburgh, Scotland	–	 Scottish-British	1952 –
Maurice Dobb	London, United Kingdom	Unknown	 British	1900 – 1976

Name	Place of birth	Place of death	Nationality	Life
Gérard Duménil		—	 French	1942 —
Jon Elster	Oslo, Norway	—	 Norwegian	1940 —
Arghiri Emmanuel	Patras, Greece	Paris, France	  Greek-French	1911 — 2001
Ben Fine	United Kingdom	—	 British	1948 —
Duncan K. Foley	Columbus, United States	—	 American	1942 —
John Bellamy Foster	Seattle, United States	—	 American	1953 —
Andre Gunder Frank	Berlin, Germany	Luxembourg, Luxembourg	  German-American	1929 — 2005
Herbert Gintis	Philadelphia, United States	Northampton, Massachusetts	 American	1940 — 2023
Andrew Glyn	Tetsworth, United Kingdom	Oxford, United Kingdom	 British	1943 — 2007

Name	Place of birth	Place of death	Nationality	Life
David Gordon	Washington, D.C., United States	United States	 American	1944 – 1996
David Harvey	Gillingham, Kent, United Kingdom	–	 British	1935 –
Rudolf Hilferding	Vienna, Austria	Paris, France	 Austrian	1887 – 1941
Branko Horvat	Petrinja, Kingdom of Serbs, Croats and Slovenes	Zagreb, Croatia	 Yugoslav	1928 – 2003
Michael Hudson	Chicago, United States	–	 American	1939 –
Makoto Itoh	Tokyo, Japan	–	 Japanese	1936 – 2023
Leif Johansen	Eidsvoll, Norway	Norway	 Norwegian	1930 – 1982
Michał Kalecki	Łódź, Congress Poland	Warsaw, Polish People's Republic	 Polish	1899 – 1970
Leonid Kantorovich	Saint Petersburg, Russian Empire	Moscow, Soviet Union	 Soviet	1912 – 1986

Name	Place of birth	Place of death	Nationality	Life
Edvard Kardelj	Ljubljana, Austria-Hungary	Ljubljana, Yugoslavia	 Yugoslav	1910 – 1979
Karl Kautsky	Prague, Austrian Empire	Amsterdam, Netherlands	 Czech-  Austrian	1854 – 1938
John Keracher	Dundee, United Kingdom	United States	 American	1880 – 1958
Andrew Kliman	United States	–	 American	1955 –
David Laibman	United States	–	 American	1942 –
Oskar R. Lange	Tomaszów Mazowiecki, Congress Poland	London, United Kingdom	 Polish	1904 – 1965
Vladimir Lenin	Simbirsk, Russian Empire	Gorki, Soviet Union	 Soviet	1870 – 1924
Alain Lipietz	Charenton-le-Pont, France	–	 French	1947 –
Frédéric Lordon	France	–	 French	1962 –

Name	Place of birth	Place of death	Nationality	Life
Adolph Lowe	Stuttgart, Germany	Wolfenbüttel, Germany	 German	1893 – 1995
Rosa Luxemburg	Zamość, Russian Empire	Berlin, Germany	 Polish	1871 – 1919
John Maclean	Pollokshaws, United Kingdom	Glasgow, United Kingdom	 British	1879 – 1923
Yahya M. Madra	Istanbul, Turkey	–	 American	1973 –
Harry Magdoff	Bronx, United States	Burlington, United States	 American	1913 – 2006
Ernest Mandel	Frankfurt, Germany	Brussels, Belgium	 German	1923 – 1995
Ronald L. Meek	Wellington, New Zealand	United Kingdom	 New Zealander	1917 – 1978
Michio Morishima	Osaka Prefecture, Japan	United Kingdom	 Japanese	1923 – 2004
Xue Muqiao	Wuxi, China	Beijing, China	 Chinese	1904 – 2005

Name	Place of birth	Place of death	Nationality	Life
Nobuo Okishio	Hyōgo-ku, Kobe, Japan	Japan	 Japanese	1927 – 2003
Konstantin Ostrovityanov	Tambov, Russian Empire	Moscow, Soviet Union	 Soviet	1892 – 1969
Prabhat Patnaik	Jatni, India	–	 Indian	1945 –
Utsa Patnaik	Cuttack, India	–	 Indian	1945 –
Michael J. Piore	United States	–	 American	1940 –
Raúl Prebisch	San Miguel de Tucumán, Argentina	Santiago, Chile	 Argentine	1901 – 1986
Helmut Reichelt	Borås, Sweden	–	 German	1939 –
Stephen Resnick	United States	United States	 American	1938 – 2013
John Roemer	Washington D.C., United States	–	 American	1945 –

Name	Place of birth	Place of death	Nationality	Life
Robert Rowthorn	Newport, Monmouthshire, United Kingdom	—	 British	1939 —
Isaak Illich Rubin	Dinaburg, Latvia	Aktobe, Kazakhstan	 Soviet	1886 — 1937
Alfredo Saad-Filho	Brazil	—	 Brazilian	1964 —
Thomas T. Sekine	Japan	—	 Japanese	1933 — 2022
Anwar Shaikh	Karachi, British Raj	—	 American	1945 —
Piero Sraffa	Turin, Italy	Cambridge, United Kingdom	 Italian	1898 — 1983
Josef Steindl	Vienna, Austria-Hungary	Vienna, Austria	 Austrian	1912 — 1993
Stanislav Strumilin	Dashkovtsy, Russian Empire	Moscow, Soviet Union	 Soviet	1877 — 1974
Paul Sweezy	New York City, United States	United States	 American	1910 — 2004


Name	Place of birth	Place of death	Nationality	Life
Shigeto Tsuru	Nagoya, Japan	Japan	● Japanese	1912 – 2006
Kozo Uno	Kurashiki, Japan	Kugenuma, Japan	● Japanese	1897 – 1977
Yanis Varoufakis	Athens, Greece	—	🇬🇷 Greek	1961 –
Immanuel Wallerstein	New York City, <u>United States</u>	Branford, Connecticut, United States	🇺🇸 American	1930 – 2019
Richard D. Wolff	Youngstown, United States	—	🇺🇸 American	1942 –
Maria da Conceição Tavares ^[1]	Anadia, Portugal	Nova Friburgo, Brazil	🇵🇹 🇧🇷 Portuguese-Brazilian	1930 - 2024

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Marx Memorial Library

https://en.wikipedia.org/wiki/Marx_Memorial_Library



Marx Memorial Library	
 51.5229°N 0.1057°W	
Location	Clerkenwell Green London, EC1R , United Kingdom
Type	Library
Established	1933 (92 years ago)
Architect(s)	James Steere
Branches	1
Collection	
Items collected	Books, journals , newspapers, magazines, prints , drawings and manuscripts
Size	60,000+ items (2021)
Legal deposit	No
Access and use	
Access requirements	Open to anyone with a need to use the collections and services
Other information	
Budget	£2 million GBP (2020) ^[1]
Director	Prof David McLellan (president)
Website	marx-memorial-library.org.uk
Listed Building – Grade II	
Official name	Marx Memorial Library
Designated	29 September 1972
Reference no.	1279541

The **Marx Memorial Library** in [London, United Kingdom](#) is a library, archive, educational, and community outreach charity focused on Marxist and wider socialist bodies of work.

The library opened in 1933, and is located at 37a [Clerkenwell Green](#), formerly home to many radical organisations and base of an important publishing operation. The building, originally opened in 1738 as the [Welsh Charity School](#), is [Grade II listed](#). The library's collection comprises over 60,000 books, pamphlets, items, and newspapers on [Marxism](#), [socialism](#), and [working class](#) history.

Building background (1738–1932)

Early history

The building now occupied by the library was originally built in 1737–1738 to house the [Welsh Charity School](#). It was designed by James

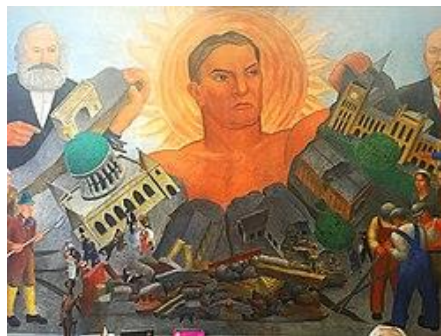
Steer, and the construction funded by subscriptions. The school moved out to a new home in Gray's Inn Lane (now [Gray's Inn Road](#)) in 1772. The building subsequently became (in part) a public house, the Northumberland Arms; and was put to other commercial uses.

Part of it was occupied from 1872 onwards by the radical London Patriotic Society; and from 1893 (with the financial backing of [William Morris](#)) by the Twentieth Century Press Ltd, publishers of *Justice*, the newspaper of the [Social Democratic Federation](#).

Vladimir Lenin and *Iskra*

In 1902–1903 exiled Russian revolutionary [Vladimir Lenin](#) worked in the building that would become the Marx Memorial Library, publishing seventeen issues of his newspaper *Iskra* (Spark) from within the building. The office he allegedly used is preserved as a memorial to him, although this room did not in fact exist at the time he was there: however, he may have worked in an earlier office partly on its site.

Marx Memorial Library (1933–present)



The worker of the future upsetting the economic chaos of the present: mural by [Jack Hastings](#), 1935

The Marx Memorial Library was founded in 1933, originally only occupying a part of the building but eventually taking over every room.

The library features the [fresco](#) *The worker of the future upsetting the economic chaos of the present*, painted by [Jack Hastings](#) in 1935 with the assistance of the American artist, [Clifford Wight](#).

Through these changes of use, the fabric had undergone numerous alterations and dilapidations, and in 1968–1969 the building underwent a major programme of work to restore the 18th-century appearance of the front. The necessary interventions and reconstructions were so drastic that the result is described by the [Survey of London](#) as "a modern quasifacsimile – of the original only the outer [quoins](#) can have survived".

The library building was [listed Grade II](#) on the [National Heritage List for England](#) in September 1972.

Collections

As of 2021, over 60,000 items are held by the library. Holdings include the first edition of [The Red Republican](#) (1850), the [Votes for Women suffragette](#) newspaper, and other socialist publications.

The library now also houses "The Printers Collection" consisting of the archives of the printing and papermaking unions of the UK and Ireland. The collection includes union documents, magazines, photographs, badges and memorabilia. The archive was opened in March 2009 by [Derek Simpson](#) Joint General Secretary of [Unite](#) and [Tony Burke](#), Assistant General Secretary of Unite.

Governance

The first president of the library in 1933 was [Alex Gossip](#), president of the [Socialist Sunday Schools](#).

Journal

The library publishes an annual journal, *Theory & Struggle*, published by [Liverpool University Press](#). Its current editor (2021) is Marjorie Mayo.

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Biographies of Karl Marx

https://en.wikipedia.org/wiki/Biographies_of_Karl_Marx

This page gives an overview of [biographies](#) of [Karl Marx](#) (5 May 1818 – 14 March 1883), the German-born philosopher, economist, sociologist, journalist, and revolutionary socialist. Born in Trier to a middle-class family, he studied [Hegelian philosophy](#), and [political economy](#), lived in many places, like Berlin, Paris, Brussels and London, and developed a fundamental, theoretical and practical critique on industrial capitalism.

Many [biographies](#) have been written about this famous revolutionary. Until 2019, there was no overview of these biographies. In 2019 [Angelo Segrillo](#) published "Two Centuries of Karl Marx Biographies: An Overview". He points out that, although there are many books written about Marx's work and his ideas, real biographies, in the sense of studies of the life of Marx, are much less common. And of course, it is difficult to separate the life and the work. The so-called "intellectual biographies" (of which the 1939 book of [Isaiah Berlin](#) is the best example), describe (shortly) the life of the thinker, but have a primary focus on the development of his ideas.

The American political scientist Eubanks, in his *Karl Marx and Friedrich Engels : An Analytical Bibliography* (first edition 1977; second edition 1984)^[2] has a paragraph on 'The Biographers of Marx and Engels'. He gives a general introduction to the problem of biographies of Marx (and Engels):

1st. First, "some familiarity with the ideas of Marx and/or Engels is essential to an understanding of their personal and political life." (p. xxxvi) This is not always the case, and often the biographies are personal, sometimes political, but seldom intellectual. Although this is not unreasonable, "it would be useful if more of the biographers exhibited at least a nodding acquaintance with the philosophical views of their subject." (p. xxxvii). 2nd. Marx and Engels laid the foundation of Marxism. Consequently, an objective analysis of their lives and achievements has become highly unlikely. Some biographies 'are excessively sympathetic, bordering on the hagiographical, while others tend toward an exorcism rite, treating Marx or Engels as demons of the modern world." (p. xxxvii). 3rd. Finally, Eubanks notes a significant lack of descriptions of the lives of Marx and Engels together.

He then mentions some "sympathetic reviews of Marx's life" and gives a rather exotic selection of "four interesting, readable and reasonably adequate accounts: Heinrich Gemkow et al., *Karl Marx: A Biography*; Arnold Kettle, *Karl Marx*; Karl Korsch, *Karl Marx*; and John Lewis, *The Life and Teaching of Karl Marx*." (p. xxxvii) Then follows a rather complete overview of biographies, starting with Liebknecht (1896) and ending with McLellan (1973).

Wilhelm Liebknecht (1896) - *Karl Marx. Biographical Memoirs*

In 1896 [Wilhelm Liebknecht](#), a friend of Karl Marx, and a founder of the [Social Democratic Party of Germany](#) (SPD) published *Karl Marx, zum Gedächtniß. Ein Lebensabriß und Erinnerungen* (In memory of Karl Marx. Biography and memoirs). It was translated in English in 1901 as *Karl Marx. Biographical Memoirs* by [Ernest Untermann](#). The English translation was reprinted in 1906 and 1908. A Dutch translation appeared in 1909.

John Spargo (1910) — *Karl Marx: His Life and Work*

First published in Manchester and New York in 1910, *Karl Marx: His Life and Work* by [John Spargo](#) is one of the first comprehensive biographies of Marx. It was republished in a revised edition in 1912. The book was reprinted in 2003. It was translated into German in 1912.

Franz Mehring (1918) — *Karl Marx: The Story of His Life*

Originally published in German in 1918 as *Karl Marx. Geschichte seines Lebens*, written by [Franz Mehring](#), a German historian and translated in English in 1935 by Edward Fitzgerald as *Karl Marx: The Story of His Life*. During a large part of the twentieth century this book was considered the classical biography of Marx. The work has been translated into many languages, including Russian (1920), Dutch (1921), Danish (1922), Hungarian (1925), Japanese (1930) and Spanish (1932).

Otto Rühle (1928) — *Karl Marx. His Life and Work*

Karl Marx: Leben und Werk was written by [Otto Rühle](#) and first published in German in 1928. An English translation by [Eden](#) and [Cedar Paul](#) was

published under the title *Karl Marx. His Life and Work* (419 pages). The work was republished several times, also as an e-book. It was reviewed several times in 1929 and later, most of the time with a generally positive tone.

Boris Nicolaievsky (1933) — *Marx: Man and Fighter*

Marx: Man and Fighter is a biography by [Boris Nicolaievsky](#), first published in [German](#) in 1933. It was translated into English by [Otto Mänschen-Helfen](#) and published in 1936. Some subsequent English editions restore the notes, appendices, and bibliography omitted from the first English edition. This biography focuses largely on Marx as a revolutionary, not as a philosopher or social scientist/economist. In the 'Foreword' we find the memorable sentence: "Perhaps one Socialist in a thousand has ever read any of Marx's economic writings, and of a thousand anti-Marxists not even one."

This biography was reviewed several times, for instance by [Harold Lasswell](#) in 1937, and in 1976, after the 1973 republication, by [Duncan Hallas](#).

Karl Korsch (1938) - *Karl Marx*

This important book sometimes is considered one of the (intellectual) biographies, but it is mostly seen as an interpretation of Marx's thoughts. It was originally published as part of a series "Modern Sociologists". It was reissued 1963 and published in original German version in 1967. Translations appeared in Italian, French, Spanish and Greek. It was reissued many times, for instance in an digital edition in 2016.

Isaiah Berlin (1939) — *Karl Marx: His Life and Environment*

Karl Marx: His Life and Environment is a 1939 [intellectual biography](#) of Karl Marx by [Isaiah Berlin](#). It was republished five times, the last time in 2013.

Berlin argues that Marx's system of thought depends upon indefensible metaphysical presuppositions.

David McLellan (1973) — *Karl Marx: His Life and Thought*

Karl Marx: His Life and Thought is a 1973 biography of Karl Marx by political scientist [David McLellan](#). The work was republished as *Karl Marx: A Biography* in 1995.

Maximilien Rubel (1975) — *Marx without Myth*

Marx Without Myth: A Chronological Study of his Life and Work by [Maximilien Rubel](#)

Rolf Hosfeld (2009) — *Karl Marx: An intellectual biography*

Karl Marx: An intellectual biography was written by [Rolf Hosfeld](#) and first published in German in 2009 as *Die Geister, die er rief: eine neue Karl-*

Marx-Biographie. The translation in English by Bernard Heise appeared in 2013.

Francis Wheen (2010) — *Karl Marx*

Karl Marx is a 2010 biography by journalist [Francis Wheen](#).

Jonathan Sperber (2013) — *Karl Marx: A Nineteenth Century Life*

Karl Marx: A Nineteenth Century Life is a 2013 biography of Karl Marx by [Jonathan Sperber](#).

Gareth Stedman-Jones (2016) — *Karl Marx: Greatness and Illusion*

Karl Marx: Greatness and Illusion is a 2016 biography of Karl Marx by British historian [Gareth Stedman-Jones](#).

Michael Heinrich (2018) — *Karl Marx and the Birth of Modern Society*

Karl Marx and the Birth of Modern Society: The Life of Marx and the Development of His Work. Volume I: 1818-1841 is a 2019 (German edition 2018) biography by German political scientist Michael Heinrich.



Karl Marx in film

https://en.wikipedia.org/wiki/Karl_Marx_in_film

[Karl Marx](#) and his [ideas](#) have been represented in film in [genres](#) ranging from documentary to fictional drama, [art house](#) and comedy.

The [Marxist](#) theories of socialism, [communism](#), [class struggle](#), ideology and [political economy](#) influenced early Soviet-era filmmakers such as [Dziga Vertov](#) and [Sergei Eisenstein](#). Eisenstein's theory of [montage](#) owed its "intellectual basis to Marxist [dialectics](#)". However, in addition to his philosophical influence on 20th century cinema and film-makers, Marx's life and times and his principal works have all been represented in film as subjects in their own right.

Eisenstein's project, dating from 1927, to film Marx's book [Das Kapital](#) was never realised, although in more recent years the German film director and author [Alexander Kluge](#) completed a lengthy homage to Eisenstein's unrealised film entitled *News from Ideological Antiquity: Marx – Eisenstein – Das Kapital*.

In the 1960s, [French new wave](#) directors, notably [Jean-Luc Godard](#), used [Marxist](#) themes in their work, including in the films [Week End](#), [La Chinoise](#) and [Tout va bien](#).

In the 1970s, the [Serbian](#) director [Dušan Makavejev](#) made films which were critical and/or satirical of Marx and [Marxist ideology](#).

[The Young Karl Marx](#) by the Haitian director [Raoul Peck](#) released in 2017 traces events in the life of young Marx in the 1840s until the writing of [Communist Manifesto](#) and has been positively reviewed by [Peter Bradshaw](#) who thought the film absorbing.

The 2011 documentary film [Marx Reloaded](#) combines a [Marxian](#) analysis of economic crisis with satirical animation sequences involving Marx and [Leon Trotsky](#).

Year as Long as Life

Year as Long as Life (Russian: *Год как жизнь*) is a [USSR](#) widescreen biopic completed in 1966 about the lives of [Karl Marx](#) and [Friedrich Engels](#). The film was directed by Azerbaijanian Mambetova and [Grigori Roshal](#). The film covers one year of the lives of [Karl Marx](#) ([Igor Kvasha](#)) and [Friedrich Engels](#) ([Andrei Mironov](#)). The script is also based on a novel by [Galina Serebryakova](#). The film tells about the complex and interesting period in the life of Marx and Engels following the [Revolution of 1848](#). It begins with the narrative of the publication of [The Communist Manifesto](#). After the [French Revolution](#), Marx is expelled from [Belgium](#), and after the start of the revolution in Germany, he moves to [Cologne](#) and tries to support the comrades' publication of the [Neue Rheinische Zeitung](#). Then Marx, persecuted by the authorities for their views, must flee with his family to [London](#).

Marx and Engels - Stationen ihres Lebens

In 1978, an 11 part documentary series was produced in the [GDR](#) with the name *Marx und Engels - Stationen ihres Lebens* (Marx and Engels - stations of their lives), featuring many acted scenes of Marx and Engels life.

Week End

Jean-Luc Godard's [Week End](#) is a story of a [bourgeois](#) Parisian husband and wife who decide to escape to the [countryside](#) for the weekend only to be confronted there by the social contradictions of their consumer lifestyle. The film makes frequent references to Marx and revolution, reflecting the wider social issues in France at the time of its production.

Sweet Movie

In *Sweet Movie*, directed by Dušan Makavejev, a boat with a giant Karl Marx figurehead sailing along a river is a consistent narrative motif. The

film includes several characters, such as 'Mr. Kapital' (played by [John Vernon](#)), who refer to Marx and Marxist themes.

News from Ideological Antiquity



Helge Schneider as Karl Marx

Alexander Kluge's *News from Ideological Antiquity: Marx – Eisenstein – Das Kapital*, is an experimental film which explores “the Marxian attention to the production, distribution and consumption at work behind the phenomenological surface of everyday life and experience.” The film is composed of what the Marxist critic [Frederic Jameson](#) calls “fragments”, akin to “[Freudian free association](#)”, rather than a conventional and linear narrative. Instead of representing Marx's book *Capital*, the film is therefore a study of the difficulty facing Eisenstein, or any other director, in trying to represent such a work and the ideas contained in it.

Apart from the more conceptual passages in the film – whose overall running time is a lengthy 570 minutes – comedian [Helge Schneider](#) impersonates Marx in several scenes.

Marx Reloaded

Marx Reloaded, written and directed by the British [theorist Jason Barker](#), is a partly animated documentary film which investigates the contemporary relevance of Marx's ideas in the context of the [financial crisis of 2007–2008](#). The film asks whether “(we) should ... accept the crisis as an unfortunate side-effect of the free market” or whether there is “another explanation as to why it happened and its likely effects on our society, our economy and our whole way of life.” The film interviews several leading Marx-inspired [philosophers](#) and critics including [Michael Hardt](#), [Antonio Negri](#), [Jacques Rancière](#), [Peter Sloterdijk](#), [Alberto Toscano](#) and [Slavoj Žižek](#).

In addition to its Marxian analysis the film follows “*The Matrix*-themed cartoon adventures of Karl Marx, lost in an Alice-style [commodity](#)-induced nightmare with only one way out.”

Monty Python's Flying Circus

At least two episodes of the [BBC TV](#) comedy series *Monty Python's Flying Circus* include sketches depicting Marx in modern-day settings, and which lampoon the presumed gravity of his thinking. In one episode Marx competes in a TV [quiz show](#) for a lounge suit but fails to win when the show's host poses him a prosaic question about [football](#).

The Young Karl Marx

The Young Karl Marx is a 2017 film about [Young Marx](#) directed by [Raoul Peck](#) starring [August Diehl](#).

The Leader

The Leader is an animation series co-produced by the Chinese government's Office for the Research and Construction of Marxist Theory about Marx's life, friendship, romance, and "his contributions to class struggle and the revolutionary movement."

Marx filmography

Films in which Karl Marx is represented and/or in which his ideas or principal works comprise the main narrative theme:

Fiction

- 1967 *Week End*. Directed by [Jean-Luc Godard](#).
- 1968 *Mohr und die Raben von London* (*Moor and the Ravens of London*). Directed by [Helmut Dziuba](#).
- 1974 *Sweet Movie*. Written and directed by [Dušan Makavejev](#).
- 1979 *Karl Marx. The Early Years* (*Die jungen Jahre*). Germany-USSR. Parts 1–7.
- 2004 "The Fever". Directed by [Gabriel Nero](#).
- 2010 *The Germans – Karl Marx and the Class struggle* (*Die Deutschen – Karl Marx und der Klassenkampf*)^[18]
- 2012 *The Meeting of the Century* (*Encontro do século*) produced by UNIVESP TV
- 2014 *Marx is back* (*Marx Ha Vuelto*) (Argentina)
- 2016 *The Limehouse Golem* portrayed by [Henry Goodman](#)
- 2017 *The Young Karl Marx* (*Le jeune Karl Marx*). Directed by [Raoul Peck](#).
- 2020 *Miss Marx*, about Marx's daughter [Eleanor](#). Portrayed by [Philip Gröning](#).

Documentary

- 1983 *The Spectre of Marxism*. Script by [Stuart Hall](#). Produced by [Thames Television](#).
- 1986 *Manifestoon*. Directed by Jesse Drew.
- 2002 *The Mark Steel Lectures*. Series 1, episode 6. Produced by [BBC](#).

- 2005 [Heaven on Earth: The Rise and Fall of Socialism](#). Episode 1. [PBS](#), US.
- 2008 *Karl Marx – Ein Philosoph macht Geschichte* (*Karl Marx: A Philosopher Makes History*). Directed by Gernot Jaeger and Carsten Jaeger.
- 2011 [Marx Reloaded](#). Written, directed and co-produced by [Jason Barker](#). Medea Film / [Films Noirs](#) / [Arte](#) / [ZDF](#).
- 2016 *Genius of the Modern World: Karl Marx*. Episode 1, BBC.

Art film

- 1999 [Wandering Marxwards](#). Directed by [Michael Blum](#) and produced at the Banff Center for the Arts, Alberta, Canada.
- 2008 [Nachrichten aus der ideologischen Antike - Marx/Eisenstein/Das Kapital](#) (*News from Ideological Antiquity: Marx – Eisenstein – Das Kapital*). Directed by [Alexander Kluge](#).

Comedy

- 1970 [Monty Python's Flying Circus](#), episode 25: '[World Forum/Communist Quiz](#)'.
- 1972 [Monty Python's Fliegender Zirkus](#), episode 2: '[The Philosophers' Football Match](#)'. Directed by [Ian MacNaughton](#).
- 2023 [Epic Rap Battles of History](#), [episode 87](#): '[Henry Ford](#) vs. Karl Marx.'

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Timeline of Karl Marx

https://en.wikipedia.org/wiki/Timeline_of_Karl_Marx

{Kindly visit this Web Link for MORE INFO}

[Karl Marx](#) (5 May 1818 – 14 March 1883) was a [German philosopher](#), [economist](#), [sociologist](#), [historian](#), [journalist](#), and [revolutionary socialist](#). Marx's work in economics laid the basis for the current understanding of labour and its relation to capital, and has influenced much of subsequent economic thought. He published numerous books during his lifetime, the most notable being [The Communist Manifesto](#). Marx studied at the [University of Bonn](#) and the [University of Berlin](#), where he became interested in the philosophical ideas of the [Young Hegelians](#). After his studies, he wrote for a radical newspaper in [Cologne](#), and began to work out his theory of [dialectical materialism](#). He moved to Paris in 1843, where he began writing for other radical newspapers and met [Fredrick Engels](#), who would become his lifelong friend and collaborator. In 1845 he was exiled and moved to London together with his wife and children where he continued writing and formulating his theories about

social and economic activity. He also campaigned for socialism and became a significant figure in the [International Workingmen's Association](#).

Marx's theories about society, economics and politics – collectively known as [Marxism](#) – hold that human societies progress through [class struggle](#): a conflict between an ownership class that controls production and a dispossessed labouring class that provides the labour for production. He called [capitalism](#) the "dictatorship of the [bourgeoisie](#)," believing it to be run by the wealthy classes for their own benefit; and he predicted that, like previous socioeconomic systems, capitalism produced internal tensions which would lead to its self-destruction and replacement by a new system: [socialism](#). He argued that class antagonisms under capitalism between the bourgeoisie and proletariat would eventuate in the working class' conquest of political power in the form of a [dictatorship of the proletariat](#) and eventually establish a classless society, socialism or communism, a society governed by a [free association of producers](#). Along with believing in the inevitability of socialism and communism, Marx actively fought for their implementation, arguing that social theorists and underprivileged people alike should carry out organised [revolutionary action](#) to topple capitalism and bring about socio-economic change.

Marx has been described as one of the most influential figures in human history. Revolutionary socialist governments espousing Marxist concepts took power in a variety of countries in the 20th century, leading to the formation of such socialist states as the [Soviet Union](#) in 1922 and the [People's Republic of China](#) in 1949. Many labour unions and workers' parties worldwide are influenced by Marxism, while various theoretical variants, such as [Leninism](#), [Stalinism](#), [Trotskyism](#), and [Maoism](#), were developed from them. Marx is typically cited, with [Émile Durkheim](#) and [Max Weber](#), as one of the three principal architects of modern [social science](#).

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[Marx's birthplace](#), now Brückenstraße 10, in Trier. The family occupied two rooms on the ground floor and three on the first floor. Purchased by the [Social Democratic Party of Germany](#) in 1928, it now houses a museum devoted to him.



**Trierer students in front of the White Horse, among them, Karl Marx.
A famous lithograph by David Levi Elkan, simply known as "*Die Trierer*", depicts
several students, and among them, Karl Marx, in front of the White Horse in 1836.**



Doctoral certificate for Karl Marx from the University of Jena, April 15, 1841



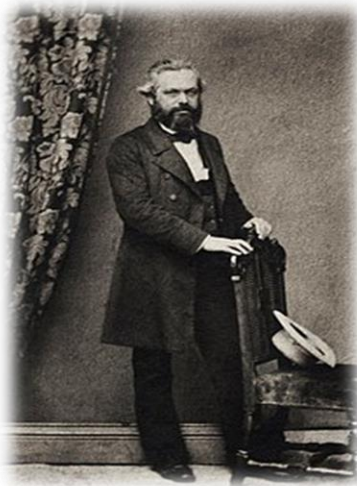
Marx (right) with his daughters and Engels



Marx lived at 28 Dean Street, Soho, London from 1851 to 1856. An English Heritage Blue plaque is visible on the second floor.



Close up of the Blue plaque.



Earliest known photograph taken of Marx in London, 1861.



Jenny Carolina and Jenny Laura Marx (1869): all the Marx daughters were named Jenny in honour of their mother, Jenny von Westphalen.



Tomb of Karl Marx, East Highgate Cemetery, London



The philosophers G.W.F. Hegel (left) and Ludwig Feuerbach, whose ideas on dialectics heavily influenced Marx



A monument dedicated to Marx and Engels in Shanghai, China



A mural by Diego Rivera showing Karl Marx, in the National Palace in Mexico City



Outside a factory in Oldham, 1900. Marx believed that industrial workers, the proletariat, would rise up around the world.



Karl Marx Monument in Chemnitz, known as *Karl-Marx-Stadt* from 1953 to 1990



A CPI(M) poster in Kerala, India



Karl Marx and Friedrich Engels monument in Marx-Engels Forum, Berlin-Mitte, Germany



Marx statue in Trier, Germany



A map of countries that declared themselves to be socialist states under the Marxist-Leninist definition between 1979 and 1983, which marked the greatest territorial extent of socialist states

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